THE

Gentlewomans Companion;

OR, A

GUIDE

TO THE

Female Sex:

CONTAINING

Directions of Behaviour, in all Places, Companies, Relations, and Conditions, from their Childhood down to Old Age:

VIZ. As,

Children to Parents.
Scholars to Governours.
Single to Servants.
Virgins to Suitors.
Married to Husbands.
Huſwifes to the Houſe.
Miſtreſſes to Servants.
Mothers to Children.
Widows to the World.
Prudent to all.

With LETTERS & DISCOURSES upon all Occaſions.

Whereunto is added, *A Guide for Cook-maids, Dairy-maids, Chamber-maids,* and all others that go to Service.

The whole being an exact Rule for the Female Sex in General.

By *HANNAH WOOLLEY*

LONDON, Printed by *A. Maxwell* for *Edward Thomas*, at the *Adam* and *Eve* in *Little-Britain*, 1675.

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LONDON, Printed by A. Maxwell for Edward Thomas, Adam and Eve in Little Britain.

To all Young Ladies, Gentlewomen, and all Maidens whatever.

I Have formerly ſent forth amongſt you two little Books; the firſt called, *The Ladies Directory*; the other, *The Cooks Guide*. Both which have found very good Acceptance. It is near Seven years ſince I began to write this Book, at the deſire of the Bookſeller, and earneſt intreaties of very many worthy Friends; unto whom I

owe more than I can do for them. And when I conſidered the great need of ſuch a Book as might be a *Univerſal Companion* and *Guide* to the Female Sex, in all *Relations*, *Companies*, *Conditions*, and *ſtates* of *Life* even from *Child-hood* down to *Old-age*; and from the Lady at the *Court*, to the Cook-maid in the *Country*: I was at length prevailed upon to do it, and the rather becauſe I knew not of any Book in any Language that hath done the like. Indeed many excellent Authors there be who have wrote excellent well of ſome particular Sub-

jects

jects herein treated of. But as there is not one of them hath written upon all of them; ſo there are ſome things treated of in this Book, that I have not met with in any Language, but are the Product of my Thirty years Obſervations and Experience.

I will not deny but I have made ſome uſe of that Excellent Book, *The Queens Cloſet*; *May's Cookery*; *The Ladies Companion*; my own *Directory* and *Guide*; Alſo, the ſecond part of *Youth's Behaviour*, and what other Books I thought pertinent and proper

to make up a Compleat Book, that might have an Universal Usefulness; and to that end I did not only make use of them, but also of all others, especially those that have been lately writ in the *French* and *Italian* Languages. For as the things treated of are many and various, so were my Helps.

I hope the Reader will not think it much, that as the famous Limner when he drew the Picture of an Exact Beauty, made use of an Eye from one, of a Mouth from another; and so cull'd what was rare in all others, that he might present

ſent them all in one entire piece of workmanſhip and Frame: So I, when I was to write of Phyſick and Chirurgery, have conſulted all Books I could meet with in that kind, to compleat my own Experiences.

If any ſhall wonder why I have been ſo large upon it, I muſt tell them, I look upon the end of Life to be Uſefulneſs; nor know I wherein our Sex can be more uſeful in their Generation than having a competent skill in Phyſick and Chirurgery, a competent Eſtate to diſtribute it, and a Heart willing thereunto.

The

The like Apology I have for my Prolixity about Cookery and Carving, which being essential to a true Housewife, I thought it best to dwell most upon that which they cannot dwell without, unless they design to render themselves insignificant, not only in the world, but in those Families where they are.

As for what concerns *Gentlewomans Behaviour*, I have the concurrent advice and directions of the most able Professors and Teachers, both here and beyond the Seas; yet durst not be so airy and light in my Treatise about

Ladies

Ladies Love and Courtship as some of the *French* Authors have been, but have taken out of them what I found most taking with our *English* Gentry. The like I may say for Habits and Gesture; I am not ignorant of the vanity of some Mens stiles upon these Subjects; and that young Ladies are too apt to take what may gratifie their Fancies, and leave what may better their Judgments about true Behaviour.

I know I may be censured by many for undertaking this great Design, in presenting to all of our Sex a compleat Directory, and

and that which contains several Sciences: deeming it a Work for a *Solomon*, who could give an account from the Cedar to the Hyssop. I have therefore in my Apology to the Bookseller, declared how I came to be of Ability to do it, reciting to him the grounds of my knowledg in all those Sciences I profess; and also what practice and experience I have had in the World, lest any should think I speak more than I am able to perform. I doubt not but judicious persons will esteem this Essay of mine, when they have read the Book, and weighed it well; and if so, I shall

the

the leſs trouble my ſelf what the ignorant do or ſay.

I have now done my Task, & ſhall leave it to your candid Judgments and Improvement; your *Acceptation* will much encourage

Your

Moſt humble Servant,

London, Nov. 10. 1672.

HANNAH WOOLLY.

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The

THE Introduction.

THE right Education of the Female Sex, as it is in a manner everywhere neglected, ſo it ought to be generally lamented. Moſt in this depraved later Age think a Woman learned and wiſe enough if ſhe can diſtinguiſh her Husbands Bed from anothers. Certainly Mans Soul cannot boaſt of a more ſublime Original than ours, they had equally their efflux from the ſame eternal Immenſity, and therefore capable of the ſame improvement by good Education. Vain man is apt to think we were meerly intended for the Worlds propagation, and to keep its humane inhabitants ſweet and clean; but, by their leaves, had we the ſame Literature, he would find our brains as fruitful as our bodies. Hence I am induced to believe, we are debarred from the knowledg of humane learning, leſt our pregnant Wits ſhould rival th

towring conceits of our insulting Lords and Masters.

Pardon the Severity of this expression, since I intend not thereby to infuse bitter Rebellion into the sweet blood of Females; for know, I would have all such as are enter'd into the honourable state of Matrimony to be loyal and loving Subjects to their lawful (though lording) Husbands. I cannot but complain of, and must condemn the great negligence of Parents, in letting the fertile ground of their Daughters lie fallow, yet send the barren Noddles of their Sons to the University. where they stay for no other purpose than to fill their empty Sconces with idle notions to make a noise in the Country.

Pagans of old may teach our Christian Parents a new lesson. *Edesia*, an infidel, taught her Daughters Learning and Morality. *Cornelia*, hers (with the *Greek* Tongue) piety. *Portia*, hers (with the learning of the *Egyptians*) the exemplary grounds of Chastity. *Sulpitia*, hers (with the knowledg of several Languages) the precepts of conjugal Unity. These, though *Ethnicks*, were excellent informers of youth; so that their Children were more bound to them for their breeding than bearing, nurturing than nursing. Emulation of goodness is most commendable; and though you cannot hang up the pictures of these worthy persons, sothat their memories may live with you; however, imitate their Virtues, that their memories may live fresher in you. All memorials, being materials, be they never so durable, are subject to frailty; only the precious monuments of Virtue survive time, and breath eternity.

Thus

Thus as ye take good example from others, be ye Mother-patterns of Virtue to your Daughters: Let your living actions be lines of their direction. While they are under your command, the error is yours not theirs, if they go astray. Their honour should be one of the chiefest things you are to tender, neither can it be blemish'd without some soil to your own credit.

I have known some inconsiderate Mothers, and those none of the lowest rank and quality, who either out of the confidence of their Daughters good carriage, or drawn with the hopes of some rich Suitors to advance their Marriage, have usually given too free way to opportunity, which brought upon their Daughters name a spreading infamy. Suffer not then those who partake of your image, to lose their best beauty. Look then to your own actions, these must inform them; look to your own examples, these must confirm them: Without you, they cannot perish; with you they may. What will you do with the rest that is left, when you see a part of your self lost.

There is no instruction more moving, than the example of your living. By that line of yours they are to conform their own. Take heed then lest the damp of your own life extinguish the light of your Childrens. As you are a kind Mother to them be a careful Monitor about them; and if your business will permit, teach them your self, with their letters, good manners. For there is an in-bred, filial fear in Children to their Parents, which will beget in them more attention in hearing, and retention in holding what they hear. But if it be inconsistent with your conveniency, and that

you must commit the Tutelage and Education of your Children to a Governess, give me leave to inform you what she ought to be.

The duty and qualification of a Governess to Gentlemens Children.

THey who undertake the difficult Employ of being an Instructress or Governess of Children, should be persons of no mean birth and breeding, civil in deportment, and of an extraordinary winning and pleasing conversation. They should not be harsh in expression, nor severe in correcting such as are under their charge; but instruct them with all mildness, cheerfully incouraging them in what they are injoin'd to perform; not suddenly striking, nor startling them with a loud rebuke, which causeth in some an aversness to what they should love, imbittering all the former delight they had in learning. Whereas if you wooe them with soft words, you will soon find them won by the testimony of their good works.

There is so much servility in rigor and restraint, that of consequence there can be no greater enemy to Ingenuity and good nature. Fools are to be always bauld upon, and blows are fitter for beasts than rational creatures; wherefore there can nothing more engage an ingenious generous soul, than cheerfulness and liberty; not over-frightned. I have often observed the many ill consequences which attends an unadvised severity. A Gentlewoman of my acquaintance, who was well-born and bred, and every way accomplisht for a Tutoress to young Ladies, lost all her employment in that

that faulty, by her irresistible passion. Another in *Dorsetshire* being somewhat aged, and suspecting her strength was not able to grapple with active youth call'd up her maid to her assistance, with whose help she so cruelly chastised a young Gentlewoman for some fault she had committed, that with grief and shame she died in a little time after. Many more instances I could insert, but I shall forbear to publish further the shame of such inconsiderate rathness.

As I must condemn the insolent severity of such a Governess, so I must not let pass without reproof the tyranny of some Mothers, whose presence makes their Children tremble, without the commission of a fault; by which means they many times with their imperiousness frighten their love into an abhorrency of their sight; to be sure they make them tell many a lye to excuse their negligence, (which otherwise they would not do) only that for that time they might escape the rigor of their punishment. Yet I would not have any mistake me in my perswading young Gentlewomen to be used mildly, and tenderly, that I intend thereby their over-indulgence, so as to let their tender age rust in sloth and vanity; all that I would have a Mother do, is, that she would be moderate in the correction of an offence, lest by correcting one she commit another, and so transgress that positive command in holy Writ, *Parents provoke not your children to wrath.*

A Governess is to study diligently the nature, disposition, and inclination of those she is to teach; and so by suiting their humours, make their study the more facile, by how much it is more pleasant

to them; praising such and such of their own age, that are thus and thus qualified, which will breed in them an emulation to tread in their foot-steps. If she finds any addicted to reading, let her ask the question, What she thinks of such a Book she hath read? by the answer she may easily conjecture at the strength of her Intellect: If she find her a lover of conversation, it will not be amiss to ask what she thinks of such a Gentlewoman or Gentleman whose Virtues she hath a great esteem for; when she hath return'd an answer to the demand, let the Governess require a reason for her so saying; which in the approving or condemning will not only make the Scholar cautious of what she delivers, but give a great insight both into her disposition and understanding.

Whatever she doth, let her have a special care in obstructing the growth of evil manners, and ingraft the good, stifle in the very birth those corruptions which will grow in the purest natures without an indefatigable circumspection.

Countenance not an untruth by any means, especially if they stand in it; this is a very great Vice, and argues an inclination impudently vicious: There is a fault contrary to this, and shall be reckoned in the number of infirmities, when by an over-modesty, and too much bashfulness, a young Maid cannot hold up her head when spoken to; and if askt a question, would blush, as if by some gross miscarriage she had lately contracted a guilt. This sudden alteration of the countenance may breed an undeserv'd suspition, and therefore t ought to be corrected discreetly with good instruction. Favour not obstinacy by any means, for

flattery

flattery in this caſe will ſpoil the Gentlewoman.

Be the inceſſant tormentor of her ſloth, leſt by proving burdenſome to others, ſhe at length becomes ſo to her ſelf, by which means her underſtanding ſtarves, and her body contracts an Hoſpital of Diſeaſes. This you may remedy by ſuffering her not to ſleep over long, leſt the ſpirits be over-dull'd, as well as by too little reſt.

If the ſeaſon be dry, walk them in the fields; if not, ſome moderate exerciſe within doors, which will be inſtrumental in keeping them from the knowledg of the Phyſician. And now ſince Nature only gives us a being; and Education, a well-being; the Parent or Governeſs ought to have a ſpecial care how ſhe ſeaſons youth with what is moſt conducible to the orderly and prudent management of the concerns of this life; let ſuch a Foundation be therefore laid which may ſufficiently promiſe the Parents a happy iſſue, when their Children ſhall arrive to maturity of age.

Letters undoubtedly is the firſt ſtep to the perfection of knowledg, by which means they come to improve their own underſtandings by the help of others: Reading furniſheth them with agreeable diſcourſe, and adapts them for the converſation of the moſt ingenious, without which I know not how the fancy can be ſupplied with what is acceptable to the Auditor. How little would converſation ſignifie, did not reading on all occaſions find matter for diſcourſe. The want of which hath made ſo many Country-Gentlewomen ſtand like ſo many Mutes or Statues when they have hapned into the company of the ingenious; their quaint expreſſions have ſeem'd to them *Ara-*

lian ſentences; and have ſtared like ſo many diſtracted perſons, in that they ſhould hear the ſound of *Engliſh*, and yet underſtand but here and there a word of their own language. The conſideration hereof is ſufficient one would think to make the prepoſterous ſuſpitions of ſome to vaniſh, who vainly imagine that Books are Womens Academies, wherein they learn to do evil with greater ſubtilty and cunning; whereas the helps of Learning, which are attained from thence, not only fortifies the beſt inclinations, but enlargeth a mean capacity to a great perfection.

Having thus proved, That the reading Books doth much conduce to the improving the underſtanding of young Gentlewomen, it behoveth the Governeſs to be careful in her choice of them. In the firſt place let them read ſome choice pieces of Piety, which may inflame their hearts with the love of God, and kindle in them ardent deſires to be early followers of the Doctrine of Chriſt Jeſus. Let there be a ſtrict watch to keep unviolated the two gates of the Soul, the Ears and Eyes; let the laſt be imployed on good and proper Subjects, and there will be the leſs fear that the Ears ſhould be ſurpriz'd by the converſe of ſuch who delight in wanton and obſcene diſcourſes, which too often do pleaſantly and privately inſinuate themſelves into the Ear, carrying with them that unwholſome air which infects and poyſons the purity of the Soul.

I know it will be expected what ſort of Books of Piety, I would recommend to the peruſual of theſe Gentlewomen; *London* affords ſuch plenty of them, I know not which to pitch on. Not to trouble

you

you with too many, take these which follow: Bishop *Ushers* Body of Divinity. Mr. *Winnocks* Christian-calling. Mr. *Firmins* Real Christian. Mr. *James Janeways* book, Intituled, *Acquaintance with God betimes*; and his *Token for Children* when they are young.

Some may imagine, that to read Romances after such practical Books of Divinity, will not only be a vain thing, but will absolutely overthrow that fabrick I endeavoured to erect: I am of a contrary opinion, and do believe such Romances which treat of Generosity, Gallantry, and Virtue, as *Cassandra*, *Clelia*, *Grand Cyrus*, *Cleopatra*, *Partheniſſa*, not omitting Sir *Philip Sydney's* Arcadia, are Books altogether worthy of their Observation. There are few Ladies mention'd therein, but are character'd what they ought to be; the magnanimity, virtue, gallantry, patience, constancy, and courage of the men, might intitle them worthy Husbands to the most deserving of the female sex. Thus having qualified them for reading, you should so practice them in their pen, as not to be ignorant in a *Point de Venice*, & all the Productions of the Needle, with all the curious devices of *Wax-work*, *Rock-work*, *Moss work*, *Cabinet-work*, *Beugle-work*, *&c.* and in due time let them know how to Preserve, Conserve, Distil, with all those laudable Sciences which adorn a compleat Gentlewoman.

Having thus characteriz'd in part, what a Governess ought to be, I shall with your leave and patience give you some account of my self,

A Short account of the life and abilities of Authoress of this Book.

I Would not presume to trouble you with any passages of my life, or relate my innate qualifications, or acquired, were it not in obedience to a Person of Honour, who engag'd me so to do, if for no other reason than to stop the mouths of such who may be so maliciously censorious as to believe I pretend what I cannot perform.

It is no ambitious design of gaining a Name in print (a thing as rare for a Woman to endeavour, as obtain) that put me on this bold undertaking; but the meer pity I have entertain'd for such Ladies, Gentlewomen, and others, as have not received the benefits of the tythe of the ensuing Accomplishments. These ten years and upwards, I have studied how to repair their loss of time, by making publick those gifts which God hath bestow'd upon me. To be useful in our Generation is partly the intent of our Creation; I shall then arrive to the top of the Pyramid of my Contentment, if any shall profit by this following Discourse. If any question the truth of what I can perform, their trial of me I doubt not but will convince their infidelity.

The things I pretend greatest skill in, are all works wrought with a Needle, all Transparent works, Shell-work, Moss-work, also cutting of Prints, and adorning Rooms, or Cabinets, or Stands with them.

All kinds of Beugle-works upon Wyers, or otherwise.

All

All manner of pretty toyes for Closets.

Rocks made with Shells, or in Sweets.

Frames for Looking glasses, Pictures, or the like.

Feathers of Crewel for the corner of Beds.

Preserving all kind of Sweet-meats wet and dry.

Setting out of Banquets.

Making Salves, Oyntments, Waters, Cordials; healing any wounds not desperately dangerous.

Knowledg in discerning the Symptomes of most Diseases, and giving such remedies as are fit in such cases.

All manner of Cookery.

Writing and Arithmetick.

Washing black or white Sarsnets.

Making sweet Powders for the Hair, or to lay among Linnen.

All these and several things beside, too tedious here to relate, I shall be ready to impart to those who are desirous to learn.

Now to the intent I may increase your wonder, I shall relate how I came to the knowledg of what I profess. When I was fourteen years old, I began to consider how I might improve my time to the best advantage, not knowing at that age any thing but what reason and fancy dictated to me. Before I was Fifteen I was intrusted to keep a little School, and was the sole Mistress thereof. This course of life I continued till the age of Seventeen, when my extraordinary parts appear'd more splendid in the eyes of a Noble Lady in this Kingdom, than really they deserv'd, who praising my works with the appellation of curious pieces

of

of Art, was infinitely pleas'd therewith. But understanding withal, that I understood indifferently the smoth *Italian*, and could sing, dance and play on several sorts of Musical *Instruments*, she took me from my School, and greedily entertained me in her house as Governess of her only Daughter. Unto this honourable Person I am indebted for the *basis*, or ground-work of my *Preserving* and Cookery, by my observation of what she order'd to be done. By this Ladies means I came acquainted with the Court, with a deportment suitable thereunto.

The death of this Lady gave me a fit opportunity to be entertain'd by another no way interiour to the former, with whom I lived seven years. At first I was Governess to those of her Children, whose forward virtue sufficiently declared the goodness of the stock from whence they came. Time and my Ladies good opinion of me, constituted me afterwards her Woman, her Stewardess, and her Scribe or Secretary. By which means I appear'd as a person of no mean authority in the Family. *I* kept an exact account of what was spent in the house. And as I profited in Externals; so I treasured up things necessary for my understanding, having an happy opportunity so to do, not only by hearing that ingenious and agreeable discourse interfac'd between my Lady and Persons of Honour, but also by inditing all her Letters; in the framing and well-fashioning of which (that I might increase my Ladies esteem) I took indefatigable pains. There were not any who both wittily and wisely had publisht their Epistles to view of the world, whom I had not read, and on

all

all occaſions did conſult: thoſe which I placed in my greateſt eſteem were the Letters of Mr. *Ford*, Mr. *Howel*, Mr. *Loveday*, and Monſieur *Voiture*.

But that which moſt of all increaſt my knowledg was my daily reading to my Lady, Poems of all ſorts and Plays, teaching me as I read, where to place my accents, how to raiſe and fall my voice, where lay the *Emphaſis* of the expreſſions. Romances of the beſt ſort ſhe took great de light in; and being very well verſt in the propriety of the *French* Tongue, there was not any thing publiſhed by the *Virtuoſi* of *France*, which carefully and chargeably ſhe procur'd not; this put me upon the underſtanding of that Language, ſhe was ſo well experienc'd therein, which is as great an Ornament for young Ladies as thoſe learned Tongues, of which the Academical *ſtudioſo* boaſts a more than common underſtanding.

Here as I learned hourly courtly phraſes and graces, ſo how to expreſs my ſelf with the attendency of a becoming air. And as I gather'd how to manage my tongue gracefully, and diſcreetly; ſo I thought it irrequiſite to let my hands lye idle. I exerciſed then daily in carving at Table. And when any ſad accident required their help in Phyſick and Chyrurgery, I was ready to be aſſiſting; in thoſe two excellent arts in this place I acquired a competent knowledg.

In ſhort time I became skilful, and ſtayed enough to order an houſe, and all Offices belonging to it; and gained ſo great an eſteem among the Nobility and Gentry of two Counties, that I was neceſſitated to yield to the importunity of one I dearly lov'd, that I might free my ſelf from the tedious careſſes of a many more.

In

In the time I was a Wife, I had frequent occaſions to make uſe of all, or moſt of my aforenamed qualities; and what I exerciſed not within my own roof, I uſed among my neighbours, friends and acquaintants.

That which qualified me as a Governeſs for Children as well as any thing yet I have mention'd, was the great knowledg I had in the humours, inclinations, and diſpoſitions of Children, having often had at one time above threeſcore in number under my tuition.

Beſides, as I have been the Miſtris of many Servants, ſo I have qualified them with my inſtructions to be Miſtreſs to others; the major part of them living very comfortably in a married condition.

As I have taken great pains for an honeſt livelihood, ſo the hand of the Almighty hath exerciſed me in all manner of Afflictions, by death of Parents when very young, by loſs of Husband, Children, Friends, Eſtate, very much ſickneſs, by which I was diſenabled from my Employment. Having already given you an account of the duty, and requiſite, endowments which ought to be in a Governeſs, and how qualified I was my ſelf in that troubleſome concern; I ſhall now proceed in giving young Ladies ſuch Rules which long experience and obſervation have taught me, which may be as their perfect guide in all ages and conditions, the practiſe whereof will aſſuredly imbalm their names here: let their ſtedfaſt faith in Jeſus Chriſt only crown them with glory hereafter.

Good Inſtructions for a young Gentlewoman, from the age of Six to Sixteen.

Shall ſuppoſe your Parents have not been ſo remiſs in their duties as not to furniſh your tender age with what it is capable of underſtanding; and therefore do not queſtion but that you can read well, ſow and write indifferently; but I would have, long before you arrive at your teens, your firſt age water'd with the wholſome and ſound doctrine of fearing God. *Remember thy Creator in the days of thy youth*, that thou mayſt have, with *David*, in thy later days, this comfortable teſtimony of thy felt, *From my youth up have I loved thy Law.*

I cannot bewail enough the careleſs neglect of Parents in this matter, who think neither God nor Nature doth tye them to further regard of their Children than to afford them food, and make them ſtrut in the faſhion, learn them to dance and ſing, and and laſtly lay up a conſiderable ſum for ſome perſon whom they value by his greatneſs, not his goodneſs; but how far that care falls ſhort of what is required from Parents, I appeal to the ſad effects thereof, profaneneſs towards God, and a contempt of his People, and not only a daily breach of his holy Laws, but the Laws of a civil Society.

Above all things, let the fear of God be improved in you. Omit not by any means the duty of Prayer, Morning and Evening; and forget not to read ſome portion of the Scripture every day.

Be very cautious in the choice of your Compa-

nions

nions, and when your age adapts you for Society, have a care with whom you aſſociate. If you tender your repute, you muſt beware with whom you conſort, for report will bruit what you are by the company which you bear. Would you then preſerve thoſe precious odours of your good name? conſort with ſuch whoſe names were never branded, converſe with ſuch whoſe tongues for immodeſty were never taxed. As by good words evil manners are corrected; ſo by evil words, are good ones corrupted.

Make no reſide there where the leaſt occaſion of lightneſs is miniſtred; avert your ear when you hear it; but your heart eſpecially, leſt you harbour it.

It is proverbially ſaid, *Maids ſhould be ſeen, not heard*; not that they ſhould not ſpeak, but that they ſhould not be too talkative. A Traveller ſets himſelf out beſt by diſcourſe, but a Maid is beſt ſet out by ſilence.

For your carriage, let it be in a Mediocrity, neither too preciſe, nor too free. Theſe ſimpring, made-faces, partake more of Chamber-maid than Gentlewoman.

Being grown up, you may poſſibly be wooed to interchange Favours; Rings or Ribbands may ſeem trifles, yet truſt me they are no trifles that are aim'd at in thoſe exchanges. Wherefore let nothing paſs from you that may any way impeach you, or give others advantage over you. It is probable that your innocent credulity may be free from the conceit of ill as theirs from the intention of good? but theſe intercourſes of Courteſies are not to be admitted, leſt by this familiarity an entry

entry to affection be opened which before was closed. *It* is dangerous to enter parley with a beleaguring-enemy; it implies want of weakness in the besieged.

Presuming on your own strength is a great weakness; and the ready way to betray your self to dangers, is to contemn them. Presumption is a daring sin, and ever brings out some untimely birth, which, Viper-like, is the destruction of its Parent. I shall desist here in this place from giving you more rules of caution and good behaviour, having design'd another, wherein I intend a more copious relation.

Advice to the Female younger sort:

INcline not to sloth, and love not to laze in bed, but rise early; having drest your self with decency and cleanliness, prostrate your self in all humility upon your bended knees before God Almighty, beseeching his *Infinite* Majesty to forgive you whatever sins you have committed in deed, word or thought; begging protection from the sin and evil of that day, and his holy assistance in the prosecution of good all the days of your life. Having said your Prayers, then on your knees ask your Parents Blessing; and what they shall appoint for your Breakfast, do you by no means dislike or grumble at; waste not too much time in eating thereof, but hasten to School, having first taken your leave of your Parents with all reverence. Do not loyter by the way, or play the truant; abuse none whom you meet, but be courteous and mannerly to all who speak with you

Leave not any thing behind which you ought to carry with you, not only things you Learn in or by, but also Gloves, Pocket-Handkerchiefs; and have a special care of any thing that may mischief you by the way.

When you come to School, salute your Mistress in a reverent manner, and be sure to mind what she injoyns you to do or observe. You cannot but live well if you conform to what you hear. Be not offended if your Governess advise you rather what is most fitting than what is most pleasing; for such is the property of a good Instructress. And these are to be entertained with such indeared respect, as their speeches (be they never so tart) should not incense you; nor their reproofs by they never so free distaste you; having done this, salute civilly your School-fellows, and then apply your self to your book, work, writing, or what-ever else you are to learn.

Show not your ill-breeding and want of manners, by eating in the School, especially before your Mistress.

Mind what you are about, and neglect not what you are to do, by vain pratling in the School: make no noise, that you may neither disturb your Mistress, or School-fellows.

When you are called to read, come reverently to your Mistress, or any whom she appoints; avoid reading with a tone, huddle not over your lesson, but strive to understand what you read, and read so plainly, distinctly, and deliberately, that others may understand; if you are doubtful of a word, carefully spell it, and mistake not one word for another; when you have done, return, shewing your

your reverence to your place. Whatever work you take in hand, do it cleanly and well, though you are the longer about it; and have a care of waſting or loſing any thing that appertains thereunto. Sit upright at your work, and do not lean or lol: and forbear to carry Children in your arms out of a wanton humour; for thoſe, whilſt you are ſo young, may incline your body to crookedneſs. If you write, be careful you do not blot your paper; take pains in the true forming or cutting your letters, and endeavour to write true and well after your copy. Preſerve your Pens, ſpill not your Ink, nor flurt it on your own or others clothes, and keep your fingers from being polluted therewith.

Returning from School, make haſte home, not gaping on every idle object you meet with by the way. Coming into the houſe, apply your ſelf immediately to your Parents; and having ſaluted them according to your duty, acquaint them with what proficiency you have made in your learning that day; be not abſent when Dinner is on the Table, but preſent when Grace is ſaid; and ſit not down before you have done your obeiſance to your Parents, and the company then preſent. Keep your Clothes from greaſing, by pinning or keeping your napkin tite about you; and receive what is given you, thankfully. Be not talkative at Table, nay, nor do not ſpeak, unleſs you are asht a queſtion. Eat not your meat greedily, nor fill your mouth too full; and empty your mouth before you drink; and avoid ſmacking in your eating. Greaſe not your fingers as thoſe that are lovenly, up to the knuckles. You will ſhow your

ſelf too ſaucy by calling for ſawce or any dainty thing. Forbear putting both hands to your mouth at once; nor gnaw your meat, but cut it handſomely, and eat ſparingly. Let your noſe & hands be always kept clean. When you have dined or ſup, riſe from the table, and carry your trencher or plate with you, doing your obeiſance to the company; and then attend in the room till the reſt riſe.

In the intervals of School-time, let your recreation be pleaſant and civil, not rude and boiſterous.

Sit not before your betters, unleſs you are ſo deſired, and unleſs you are at meat, working, or writing.

Be no make-bate between your Parents and their Servants; tell not a lye in any caſe, nor mince it into a plauſible excuſe to ſave you from the hand of correction.

Going to bed, make no noiſe that may diſturb any of the Family, but more eſpecially your Parents; and before you betake your ſelf to reſt, commit your ſelf into the hands of the Almighty; deſiring his infinite Majeſty not only to watch over you in the night, but preſerve you for, and aſſiſt you in the duties of the enſuing day.

If the Poor beg at your Father's door, though you cannot your ſelf ſupply his neceſſities, yet you may do it by perſwading your Father or Mother, which may be the ſooner induced to it by obſerving your early and forward inclination to Charity.

Get that Catechiſm the Government has made choice of for you, by heart; by the practice of which you will be enabled to perform your duty to God and man.

Behave

Behave your ſelf in the Church reverently, giving an awful regard to what ſacred truths the Miniſter ſhall deliver for your future obſervation and practice; and do not proclaim publickly to the whole Congregation your levity and vanity, by laughing, talking, pointing with your finger, and nodding, or your careleſs contempt of Gods word by drowſineſs or ſleeping.

Do not deſpiſe the aged, but rather honour them for their antiquity; and indeed you have but little reaſon to contemn old people, if you conſider this, that you will be old if God ſhall think fit to continue your days to the length of theirs, and therefore would not be ſo ſerv'd your ſelf.

God inable you to obſerve and practice what I have here already laid down, and give you yielding hearts to the exerciſe of what ſhall hereafter follow, to the glory of God, the unſpeakable comfort of your Friends, & eternal ſalvation of your immortal Souls.

Thus I have given you general inſtructions as to your learning and deportment: Give me now leave to inſiſt in particular on the duty you owe your Parents.

The duty of Children to their Parents.

THE duties of a Child (Male or Female) to Parents, may be branch'd out into theſe particulars; Reverence, Love, Obedience, (eſpecially in Marriage) aſſiſting them in their wants, nay all theſe conſidered as a due debt to the worſt of Parents.

You ought in the first place to behave your self towards them with reverence, respect, humility, and obervance; and although their infirmities may tempt you into a contempt of them, yet you must not despise them in your behaviour, nor let your heart entertain an undervaluing thought. What infirmities they have, you must endeavour to cover and conceal, like *Shem* and *Japhet*, who whilst cursed *Cham* endeavoured to disclose the nakedness of their Father to publick view, they privately covered from the sight of others, that which they debarr'd their own eyes to look upon. It is a great fault in our days, and too frequently practised, for youth not only to deride the imperfections of their Parents, but forge and pretend more than they have, that their counsel and correction may seem rather the effect of weakness, than good judgment in the punishing their Childrens errors. They think they then best express their wit, when they can most flout and abuse grave Counsel. Let such, if they will not practise the exhortations, yet remember the threatnings of the wisest of men, *Prov.* 30, 17. *The eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

Thus as your behaviour ought to be respectful to them, so ought you to shew them all the demonstrations of love imaginable, striving to do them all the good you can, and shunning all the occasions of their disquiet. This you are obliged unto by common gratitude; for they were not only the instruments of bringing you into the world, but of sustaining and supporting you afterwards

terwards; if you could but rightly weigh the fears and cares that are required in the bringing up a Child, you would judg your love to be but a moderate return in compensation thereof.

This love is to be expreſt several ways: Firſt, in all kindneſs of behaviour, carrying your ſelf not only with awe and reſpect, but with kindneſs and affection, which will encourage you to do thoſe things they affect, and make you avoid what may grieve and afflict them.

Secondly, This love is to be expreſt in praying for them. The debt a Child owes her Parents is ſo great, that ſhe can never make ſatisfaction unleſs ſhe call God to her aid and aſſiſtance, by beſeeching him to multiply his bleſſings on them. Do not for any temporal benefit, or to be freed from the ſeverity of thy Parents, wiſh their death. God in the Old Teſtament hath denounced death and deſtruction to the Curſer of his Parents, and therefore certainly will not let thy ill wiſhes towards them go unpuniſhed; certainly they who watch for the death of their Parents, may untimely meet with their own.

The third duty we owe them, is Obedience; this is not only contained in the fifth Commandment, but injoined in many other places of Scripture. This obedience extends no farther than to lawful things; otherwiſe it is diſobedience, and offends againſt a higher duty, even that you owe to God your Heavenly Father. How little this duty is regarded, daily experience makes evident; the careful Mother having her child no longer under her command, than under the rod.

Wherefore think not, though grown up to Wo-

mans estate, that you are freed from obedience; and let not your motive thereunto be out of worldly prudence, fearing to displease your Parents, lest they should diminish your intended portion, and so be a loser thereby; but let your obedience be grounded upon conscience of duty.

But of all the acts of Disobedience, that of Marrying against the consent of Parents is the highest. Children are so much the Goods and Chattels of a Parent, that they cannot without a kind of theft give themselves away without the allowance of those that have the right in them; and therefore we see under the Law, the Maid that had made any Vow, was not suffer'd to perform it without the consent of the Parent, *Number.* 30. 5. The right of the Parent was thought of force enough to cancel and make void the obligation even of a Vow; and therefore surely it ought to be so much considered by us to keep us from making any such whereby that right is infringed.

A fourth duty is, To minister to, and assist your Parents in what-ever necessities or infirmities God Almighty shall think fit to inflict upon them. It may be thy Parent is weak or decay'd in understanding, supply his or her wants according to thy ability, since in thy infancy thou didst receive the same benefits from them. When an infant, you had neither strength to support, nor understanding to guide your self, but was supply'd with both by your indulgent Parents; wherefore common gratitude, when either of these becomes their case, obligeth you to return the same offices back again to them.

And as for the relieving their Poverty, there

is the ſame obligation with the former, it being but juſt to ſuſtain thoſe who had maintain'd thee.

How then ſhall thoſe anſwer it, who will not part with or circumſcribe their own exceſſes and ſuperfluities for the relief of ſuch to whom they owe their being and well-being? and worſe it will be with thoſe who out of pride deny their Parents, being themſelves exalted, fearing leſt the lowneſs of their condition ſhould betray the meanneſs of their birth.

Laſtly, that I may conclude this Diſcourſe, aſſure your ſelf, That no unkindneſs, fault, or poverty of a Parent, can excuſe or acquit a child from this duty. Although the gratitude due to a kind Parent be a forcible motive to make the child pay his duty; yet though our Parent were ever ſo unnatural, yet ſtill we are to perform our duty, though none of that tye of gratitude lie on us.

Take this for all, Honour and obey thy natural Parents in what condition ſoever, for if they cannot give the riches, yet thy Heavenly Father hath promiſed thee length of days.

Of a young Gentlewomans deportment to her Governeſs and Servants in the Family.

IF your Parents have committed you to the care and tuition of a Governeſs in the houſe with you, think with your ſelf, that this perſon whom I muſt now call my Governeſs, is one whom my Father and Mother have elected and entertain'd for my education, to leſſen their own trouble, but not their tender care of me. Therefore if I obey

her

her not in all things requisite, I transgress the commands of my loving Parents, and displease God in abusing their kindness.

Next, consider within your self, that this person who is constituted the guide of my actions, is such a one as they are confident either in their own judgments; or those who have recommended her, to be fit in all points to perform this charge committed to her; therefore in obedience to them I must and will obey her, and follow those good examples and precepts she shall lay down for my better information.

If she seem somewhat harsh, reserv'd, & abridgeth your freedom, yet let not your green years be too forward in condemning her, nor let not the ill counsel of inferior servants perswade you against her; lest by so doing you betray your want of reason and good nature, and detract from your Parents worthy care for you.

If you have just cause of complaint, yet speak not maliciously against her, but truly and opportunely impart your grief; by this means she will be either removed from you, or regulated by their commands. Be sure therefore that your complaints be just, lest you should have one in her stead who may more justly deserve your censure, and so make your self unhappy by your Parents fears of having a child that is refractory. Besides, think thus with your self, that too often complaining makes dull and careless the Auditor; and instead of extracting compassion, it creates a jealousie of an ill disposition.

If your Governess be a Woman in years, honour her the more; if young, you may promise your

your ſelf more freedom with her; yet if I may adviſe, I would not have a perſon too young to have ſuch a charge, for they will have ſufficient to do to govern themſelves, therefore the more unfit to govern others; beſides youth will be the more eaſily induced to ſubmit rather to their Elders than their Equals.

What I now declare, is the fruit of experience, having had too great a charge in this nature, when I was very young; and do know how defective I was then in my duty, ſince I became a Mother of Children, having now more tenderneſs to youth, and can ſpeak it knowingly, that a mild moderate way is to be preferred before rigor and harſhneſs, and that correction of words is beter than that of blows.

Give me leave, Gentlewomen, to wiſh you a good Governeſs, not ſuch a one as I have been, but as I could or would be now. I can now with a greater ſenſe look back upon my faults, than I could diſcern them when firſt committed. Thus much to your Governeſs. Now to your Maid who is to dreſs you.

Be not peeviſh or froward to her, but ſweetly accept her endeavours, and gently admoniſh her of her neglects or errors; if ſhe be good-natur'd and willing to pleaſe, this carriage will oblige and command a conſtant diligence from her; otherwiſe you will cauſe her to ſerve you only for her own ends, and with an eye-ſervice; and whilſt you are making a wry face in the Glaſs, ſhe will make another behind your back.

Be courteous to all the Servants belonging to your Parents, but not over-familiar with any of them,

them, leſt they grow rude and ſaucy with you; and indeed too much familiarity is not good with any, for contempt is commonly the product thereof.

If you can do any Servant good in any thing, either in mitigating your Parents anger towards them, or preſenting their humble petition for them be not ſlack in ſo doing, for by this means you will purchaſe to your ſelf both love and honour.

If any poor body ſue to you to beg in their names that which is not unfit for them to ask, do not deny them, and God will not deny you your requeſt; Do good to all, and turn not your face away from the indigent, but let your charity extend to their relief and ſuccour.

Be courteous to all people inferior to your quality; but in ſuch a way, that they may know you underſtand your ſelf, and this will be a ſweet kind of commanding reverence from them, and will give you the character of a good and humble ſpirit; aſſure your ſelf it is better to be good than great. Majeſty mixt with modeſty and humility forcibly commands the ſervice of all; but pride and imperiouſneſs, though in a great perſon, breeds ſcorn and contempt in the heart & tongue even of the meaneſt Peaſant. If God hath bleſt you with birth and fortune above others, be ſure your virtue ſhine with greater luſter than others.

Deſpiſe not thoſe who have not ſo great a portion of wit and wealth as you poſſeſs; but think with your ſelf, to whom the Lord gives much, he requires much from. As God made nothing in vain, ſo he gives nothing in vain. That perſon is not to be truſted, who doth not endeavour to improve

prove what he is intrusted withal. If you have wisdom, boast not thereof, but give God thanks, and use it to his glory and your own comfort.

What qualifications best become and are most suitable to a Gentlewoman.

I Have already endeavoured to prove, that though Nature hath differ'd mankind into Sexes, yet she never intended any great difference in the Intellect. This will evidently appear not only from those many arguments learned *Cornelius Agrippa* hath laid down in a particular Treatise for the Vindication of the excellency of the Female-Sex, but likewise from the many learned and incomparable Writings of famous Women, ancient and modern, particularly *Anna Comnena* who wrote the Eastern History in *Greek*, a large Folio. Nor can we without great ingratitude forget the memory of that most ingenious *Dutch* Lady *Anna Maria a Schurman*, who was so much admired by the greatest Scholars in *Europe* for her unparallel'd, natural and acquired parts, that there were very few (as the great *Salmasius*, &c.) who did not frequently correspond with her by Letters. Her *Opuscula* or smaller works are now extant, printed in *Holland* in *Latin*, *Greek*, and *Hebrew*, in which there is a small tract, proving that a Womans capacity is no way inferior to mans in the reception of any sort of learning; and therefore exhorts all Parents who are not much necessitated, not to let their Children spin away their precious time, or pore on a Sampler, till they have prickt out the date of their life; but rather instruct them in the prin-

principles of those learned Tongues, whereby they may at pleasure pick-lock the Treasuries of Knowledg contained in those Languages, and adapt them for the conversation and discourse of most Nations.

I need not go out of our native Country to produce you examples enough of our own Sex for your imitation and incouragement in treading the paths of learning? I shall forbear to speak of the incomparable worth and pregnant parts of some Gentlewomen lately deceased, as Mrs. *Philips* the ingenious Translatress of *Pompey*, *&c.* since what is extant of hers, or her Contemporaries will more at large express their matchless merit; nor shall I eulogize or praise the living, nominating any person, lest I be thought one partially addicted to flattery: Yet give me leave to say, I could instance not a few, who (to the glory of our Sex, and the place of their Nativity if occasion modestly required) would not blush to answer a Capricious Virtuoso in three of the most useful Tongues spoken or understood, that is, *Latin*, *French*, and *Italian*.

I desire not to hyperbolize; it is probable they may not be so expert in the anatomizing an Insect, or the discovery of some monstrous production, as these Academical Wits are; yet for ought I know, may find out many monstrosities in their brain, whilst they are subtilly plumming the depth of their self-admired understanding.

Now since it may hence appear, Ladies, that you have no Pygmean Souls, but as capable of Gygantick growth as of your Male opponents; apply your self to your Grammar by time, and let your

your endeavours be indefatigable, and not to be tired in apprehending the first principles of the *Latin* tongue. I shall forbear to give you rules for attaining the perfect knowledg thereof, but leave you to that method your Tutor or skilful Governess shall propound for your observation.

I need not tell you the vast advantages that will accrue hereby, your own experience will better inform you hereafter. However I shall hint some, as first, your understanding the *Latin* tongue will inable you to write and speak true and good *English*; next it will accommodate you with an eloquent stile in speaking, and afford you matter for any discourse: lastly, you will be freed from the fear of rencountring such who make it their business to ransack a new world of words to find out what are long and obscure; not regarding how insignificant, if they carry a ratling sound with them. Thus these Fops of Rhetorick, spawns of non-intelligency, will venture the spruining of their tongues, and splay-footing their own mouths, if they can but cramp a young Gentlewomans intellect.

Our *English* tongue is of late very much refined, by borrowing many words from the *Latin*, only altering the termination; these you will never perfectly understand without the knowledg of the *Latin*, but rather misapply or displace them to your great discredit, although you should consult all the *English Interpreters* that were ever extant.

And as our Mother-tongue hath finished her expressions with the *Roman* dialect; so to make them the more spruce and complacent, she hath borrowed some choice words from other Nations, more especially the neighbouring *French*, whose tongue

you

you must in no sort be ignorant of, if you intend to speak with the air of the Court, or like the quaint Oratresses of the Court-air.

It is no small benefit which will accrue to you by learning the *Italian*; for by reason of our Gentries travelling into foreign parts, occasioned by our late unhappy and inhumane home-bred distractions, these two Languages are generally spoken in *England*; insomuch that a Court-Lady will not be induced to esteem a friend, or entertain a Servant who cannot speak one of them at least: and that you may not despair of a competent knowledg of either, or both, without going into those Countries where they are naturally spoken, know there are many excellent Masters who teach here in *London* those Languages; but more especially that sober and learned natural *Italian* Seignior *Torriano*; and that unimitable Master of the *French* Tongue, Monsieur *Mauger*; both which have publisht their Grammars; the first a large and useful *Italian* Dictionary also. Both these Countrys have been happy, and may be justly proud in producing so many learned and ingenious men; so many, should I nominate them with their deserved Encomiums, this small Treatise would swell into Volumes; I shall therefore pass them over, but would not have you their Writings, where you shall find plenty of every thing, which shall either tickle your fancy, or furnish your understanding. Having thus adapted you for conversation, let me next show you your deportment therein.

Of

Of a Gentlewomans civil Behaviour to all sorts of people in all places.

A Painter of old being about a draught of a most absolute beauty, propounded for the accomplishment thereof half a dozen of the most exquisite and wonderful fair Maidens he could find, that he might steal from each those charms and features which he thought were most powerful; but I will assure you a greater assistance is required in the framing and fashioning of a Woman, whose behaviour should be such as to please in all companies. Whatsoever Nature can afford, or good manners inform, come short of this purpose. In this subject the faireſt Ornaments are most necessary; among which what I have already expreſt, are highly to be prized, which with the aggregation of all the best qualities can be desired, are the proper things, which as in their Center, must terminate in conversation.

The first things I judg most necessary, and do wish, with *Socrates*, were in you Ladies, as he desired in his Pupils, are *Discretion*, *Silence* and *Modesty*. But this is too general; wherefore since conversation (after the milk) is the first and chiefest thing, both animal as well as rational creatures do most desire and delight in, I shall first advise, as to choice of company; next, your carriage therein, both in gesture, look, speech and habit.

No wonder all Mankind is so generally inclined to conversation, since Life without Society is more insupportable than Death; it is discourse makes us pass over our tedious hours and days with delight. What a Desart would this world seem without

company! and how dangerous would it prove were we not cautious in our election! For example is more forcible than precept; thus by ill company you may gain a bad cuſtom, which all good inſtructions ſhall never root out. But ſhould you be ſo prudent as not to follow their evil example; yet by aſſociating your ſelf, you will inevitably contract a ſuſpition of being as bad as they; this made the Philoſopher ſay, *Shew me thy Companion, and I will tell thee what thou art.*

Be not eaſily induc'd to enter into diſcourſe with ſtrangers, for nothing argueth levity and indiſcretion more than that. Conſort your ſelf with your betters as near as you can, yet do not deſpiſe your equals, but in a moſt eſpecial manner avoid all familiarity with your inferiors; if Female, in a little time they will thereby be drawn to ſlight you; if Male, they will be incouraged to attack your honour unlawfully, or ſubtilly inſinuate themſelves into affection, whereby though you are as high in fortune, as honourable in birth, you may ſtoop to ſo low a contract, that forgetting your ſelf by the inceſſant importunities of their over-blown deſires, you are overcome, & ſo become a grief to your friends, a ſhame to your ſelves, and a lamentable ſpectacle of reproach and ſorrow to that worthy Family, from whence you had your Original.

Affect not the vanity of ſome, in being ſeen in publick too frequently. Thus many excellent Ladies have expoſed themſelves to the mercy of the Tempter, who otherwiſe had ſtood impregnable in the defence of their Chaſtities. You think, it may be, and intend no harm in your Promenades or walks; but by ſo doing, you give too often occaſion for li-

centious

centious Amoriſts to meet with you, and may thereby be perſwaded to throw off the vail of circumſpection, to give attention to ſome wanton ſmutty ſtory. Conſult not too much with youthful blood and beauty, leſt they prove too dangerous enemies to be your Privy-Councellors.

Be not guilty of the unpardonable fault of ſome, who never think they do better than when they ſpeak moſt; uttering an Ocean of words, without one drop of reaſon; talking much, expreſſing little: Much like that Woman Dr. *Heylin* unhappily met withal, in his younger years, with whom he was conſtrained to travel a long Journey in a Coach: So indiſcreetly reſerved ſhe was at firſt meeting, that tendring his devoir of a ſalute, (as it is cuſtomary) ſhe would not admit thereof; ſo ſpeechleſs withal at firſt, as if a vow'd reſolution had tied up her tongue to the ſtrict obſervance of an everlaſting ſilence; but the next day, ſhe ſo far preſumed on the ſlenderneſs of the acquaintance, that, though ſhe was ſo ſilent before, ſhe then opened upon their ſetting forward; and the continual click of her tongue never ceaſt till the Sun was ſet; which the motion of her tongue, and the Doctor's watch, kept exact time for eleven hours; and notwithſtanding her ſeeming modeſty in refuſing a kiſs, did now voluntarily prompt him to a cloſe imbrace.

As I would not adviſe you to be over-reſerv'd, ſo give not too looſe reins to liberty, making pleaſure your vocation, as if you were created for no other end than to dedicate the firſt-fruits of the morning to your Looking-glaſs, and the remainder thereof to the Exchange, or Play-houſe. Many of our Sex are to blame, who have no ſooner ting'd their faces

artificially, than ſome Attendant is diſpatcht to know what Plays are to be acted that day; my Lady approveth of one which ſhe is reſolved to ſee, that ſhe may be ſeen; being in the Pit or Box, ſhe minds not how little ſhe obſerveth in it, as how much to be obſerved at it. If the novelty or goodneſs of the Play invite them not, then what Lady Faſhion-monger? or what Lord Beauty-hunter?

Shun all affectation in your behaviour; for Vertue admits of no ſuch thing in her geſture or habit, but that which is proper, and not enforced; native or decent, and not what is apiſhly introduced. Therefore ſince nothing better befits you than what is your own, make known by your dreſs, how much you hate formality. To this end play not the Hypocrite with your Creator, in pretending to go to Church to ſerve him, whereas it is to ſerve your ſelves in the imitation of ſome new faſhion. That which becometh another well, may ill become you. You deſerve in your prepoſterous imitation, ſuitable correction with the Aſs in the Fable, who ſeeing the Spaniel fawningly to leap on his Maſter, thought that the like poſture would alike become and oblige him; which he adventuring to put in practice, alarm'd the whole Family, & was ſoundly beaten for his unadviſed folly. Affectation cannot be conceal'd, and the indecency of your deportment will quickly be diſcovered in publick Societies; wherefore behave your ſelf ſo diſcreetly abroad, that you may confer no leſs a benefit on ſuch as ſee your behaviour, than you profit ſuch as ſhall obſerve your carriage at home: Expreſs in publick ſuch a well-becoming Garb, that every action may deſerve the applauſe & imitation of all that are in your company. Let your

conceits

conceits be nimble and ready, and not temper'd or mixt with lightneſs; let your jeſts be innocent and ſeaſonable, without the leaſt capriciouſneſs; let your diſcourſe be free without niceneſs; your whole carriage delightful, and agreeable, and flowing with a ſeeming careleſneſs. Thus much in general, let me now come to particulars.

Of the Gait or Geſture.

IT is an eaſie matter to gather the diſpoſition of our heart, by the dimenſion of our Gait. A light carriage moſt commonly diſcovers a looſe inclination; as jetting and ſtrutting, ſhew haughtineſs and ſelf-conceit. Were your bodies tranſparent, you could not more perſpicuouſly diſplay your levity than by wanton Geſticulations.

Decency when ſhe ſeeth Women, whoſe modeſty ſhould be the Ornament of their beauty, demean themſelves in the ſtreets, or elſwhere, more like an Actoreſs, than Virtu's Imitatreſs; ſhe endeavours to reclaim them, by bidding them look back to preceding times, & there they ſhall find Women (though Pagans) highly cenſured, for that their outward carriage only made them ſuſpected. A Vail (no Vizard-mask) covered their face, modeſty meaſured each ſtep, and ſo circumſpect were they in general of their carriage, leſt they ſhould become a ſcandal or blemiſh to their Sex.

Their repair to their (prophane) Temples was decent, without any looſe or light geſture; and having entred them, conſtant and ſetled was their behaviour. Quick was their pace in the diſpatch of œconomick or houſhold-affairs, but ſlow in their

Epicurean visits, or extravagant Gossipings. How much more should you in these purer Christian times affect that most which most adorns and beautifieth! Eye your feet those bases of frailty, how they who so proudly exalt themselves on the surface of the Earth, are but Earth, and are the daily Porters which carry their earthly frame nearer its Earth.

With what apish gestures some walk, to discover their lightness; others like *Colossо's* discovering their ambition and haughtiness? How punctually these, as if they were Puppets, who are beholding for their motion to some secret Artifice? These unstaid dimensions, argue unsetled dispositions. Such as these, discretion cannot prize, nor sound judgment praise. Vulgar opinion, whose applause seldom receives life from desert, may admire what is new; but discretion only that which is neat. Having thus spoken what is requisite in Gesture, I shall next treat how the Eye ought to be governed.

Of

Of the Government of the Eye.

AS prudence is the eye of the Soul, ſo Diſcretion is the apple of that Eye but as for the natural Eyes, they are the Caſements of the Soul, the Windows of Reaſon: As they are the inlets of Underſtanding, ſo they are the outlets or diſcoverers of many inward corruptions. A wanton Eye is the trueſt evidence of a wandring and diſtracted mind. As by them you ought not to betray to others view, your imperfections within; ſo be not betray'd by their means, by vain objects without: This made the Princely Prophet pray ſo earneſtly, *Lord turn away my eyes from vanity.* And hence appears our miſery, that thoſe eyes which ſhould be the Ciſterns of ſorrow, Limbecks of contrition, ſhould become the lodges of luſt, and portals of our perdition. That thoſe which were given us for our Aſſiſtants, ſhould become our Aſſaſſinates.

An unclean Eye, is the meſſenger of an unclean Heart; wherefore confine the one, and it will be a means to rectifie the other. There are many Objects a wandring Eye finds out, whereon to vent the diſpoſition of her corrupt heart.

The ambitious Eye makes Honour her object, wherewith ſhe torments her ſelf, both in aſpiring to what ſhe cannot enjoy; as likewiſe, in ſeeing another enjoy that whereto her ſelf did aſpire. The covetous makes Wealth her object; which ſhe obtains with toil, enjoys with fear, foregoes with grief; for being got, they load her; lov'd, they ſoil her; loſt, they gall her. The envious

makes her Neighbours flouriſhing condition her object; ſhe cannot but look on it; looking, pine and repine at it; and by repining, with envy, murders her quiet and contentment. The looſe or laſcivious makes Beauty her object; and with a leering look, or wanton glance, while ſhe throweth out her lure to catch others, ſhe becomes catcht her ſelf.

Gentlewomen, I am not inſenſible, that you frequent places of eminency for reſort, which cannot but offer to your view variety of pleaſing Objects. Nay, there where nothing but chaſt thoughts, ſtaid looks, and modeſt deſires, ſhould harbour, are too commonly looſe thoughts, light looks, and licentious deſires in eſpecial honour. The means to prevent this malady, which like a ſpreading Canker diſperſeth it ſelf in all Societies, is to abate your eſteem for any earthly Object. Do you admire the comelineſs of any Creature? remove your Eye from thence, and beſtow it on the contemplation of the ſuperexcellency of your Creator.

Put a check to the ſtragling diſpoſition of your eyes, leſt *Dinah*-like, by ſtraying abroad you are in danger of raviſhing. Now to preſerve purity of heart, you muſt obſerve a vigilancy over every ſenſe; where, if the Eye which is the light of the body be not well diſpoſed, the reſt of the Senſes cannot chuſe but be much darkned. Be aſſured, there is no one ſenſe that more diſtempers the harmony of the mind, nor proſpect of the Soul, than this window of the body. It may be ſaid to open ever to the Raven, but ſeldom to the Dove. Roving affections, it eaſily conveys to the heart;

heart; but Dove-like innocence, it rarely retains in the breaſt. The very frame of your eyes may ſufficiently inform you how to govern and guide them. For it is obſerved by the moſt curious Oculiſts, that whereas all irrational Creatures have but four Muſcles to turn their Eyes round about; Man alone hath a fifth to draw his Eyes up to Heaven. Do not then depreſs your Eyes, as if Earth were the Center of their happineſs, but on Heaven the Haven of their bliſs after Earth. To conclude, ſo order and diſpoſe your looks, that cenſure may not tax them with lightneſs, nor an amorous glance impeach you of wantonneſs. Send not forth a tempting Eye to take another; nor entertain a tempting look darting from another. Take not, nor be taken. To become a prey to others, will enſlave you, to make a prey of others will tranſport you. Look then upward, where the more you look, you ſhall like; the longer you live, you ſhall love. From the management of the Eyes let us next proceed to Speech.

Of Speech and Complement.

THE Eye entertains it ſelf not with more Objects than the Invention furniſheth the Tongue with Subjects; and as without Speech, no Society can ſubſiſt; ſo by it we expreſs what we are; as Veſſels diſcover themſelves beſt by the ſound. Let Diſcretion make Opportunity her Anvil, whereon to faſhion a ſeaſonable Diſcourſe; otherwiſe, though you ſpeak much, you diſcourſe little.

It

It is true (Ladies) your tongues are held your defenſive armour, but you never detract more from your honour than when you give too much liberty to that ſlippery glib member. That Ivory guard or garriſon, which impales your tongue, doth caution and inſtruct you, to put a reſtraint on your Speech. In much talk you muſt of neceſſity commit much error, as leaſt it leaves ſome tincture of vain-glory, which proclaims the proud heart from whence it proceeded, or ſome taſte of ſcurrility, which diſplays the wanton heart from whence it ſtreamed.

A well-diſpoſed mind will not deliver any thing till it hath rightly conceived; but its expreſſions are always prepared by a well-ſeaſon'd deliberation. Think not I would have you altogether ſilent (Ladies) in company, for that is a misbecoming error on the other ſide; but I would have you when you do ſpeak, to do it knowingly and opportunely.

A ſaying of a Philoſopher will not be unworthy of your commemoration, who ſeeing a ſilent gueſt at a publick Feaſt, uſed theſe words, *If thou beeſt wiſe, thou art a fool; if a fool, thou art wiſe in holding thy peace.* For as propriety of Speech affords no leſs profit than delight to the Hearer, ſo it argues diſcretion in the Speaker.

By the way, let me adviſe you never to tye your ſelf ſo ſtrictly to elegancy, or ornament; as by outward trimming, the internal worth of right underſtanding ſhould be altogether forgotten, and ſo your expreſſions favour of ſome abſurd impertinency. This were to prefer the rind before the pith, and the ſound of words before ſolid reaſon.

That

That excellent precept of *Eccleſiaſticus*, though it was ſpoken in general yet I know not to whom it is more particularly uſeful than to young Women. Thou that art young, ſpeak, if need be, and yet ſcarcely when thou art twice asked. *Comprehend much in few words; in many; be as one that is ignorant; be as one that underſtandeth, and yet hold thy tongue.*

Volubility of tongue in theſe, argues either rudeneſs of breeding, or boldneſs of expreſſion. Gentlewomen, it will beſt become ye, whoſe generous education hath eſtranged ye from the firſt, and whoſe modeſt diſpoſition hath weaned ye from the laſt, in publick Society to obſerve, rather than diſcourſe; eſpecially among elderly Matrons to whom you owe a civil reverence, and therefore ought to tip your tongue with ſilence.

Silence in a Woman is a moving-rhetorick, winning moſt, when in words it woeth leaſt. If opportunity give your Sex argument of diſcourſe, let it neither taſte of affectation, for that were ſervile; nor touch upon any wanton relation, for that were uncivil; nor any thing above the Sphere of your proper concern, for that were unequal. This will make your Diſcourſe generally acceptable, and free you from prejudicate cenſure.

Choice and general Rules for a Gentlewomans obſervation in Converſation with Company.

BEfore I ſhall direct you in a method for civil converſe in Society, it will not be improper to give you an account of Civility, and in what

it

it consists; next, the definition, circumstances, and several kinds thereof; lastly, the difference of things decent, and undecent according to custom.

Civility, or gentle plausibility, of which I intend to give you information; is in my slender judgment nothing else but the modesty and handsome decorum, to be observed by every one according to his or her condition; attended with a bonne grace, and a neat becoming air. It lyeth not in my power to lay you down rules and precepts for the procuring this charming air, and winning agreeableness. Nature hath reserved this to her self, and will not bestow this inexpressible boon, but to her choicest favourites, and therefore I do not see how Art with her utmost skill can imitate it to any purpose.

I confess this very much engageth the Eye, and sometimes doth very subtilly steal into the affections; but we rest too much on a trifle, if we do not endeavour to make our selves more grateful to the eye of Reason. It is not barely the outward ornamental dress, or becoming-address which is the true principle and form of a compleat Gentlewoman; there is something more required, more substantial and solid, which must discover the disposition of her Soul, rather than the gesticulations of her Body. Were it not for this, alas what would become of a great many to whom Nature hath proved an unkind Stepmother, denying them not only convenient use of members, but hath thrown on them deformity of parts; these Corporal incommodities would make them pass for Monsters, did not the excellency

cellency of their Souls compensate those irreparable defects; their minds being well cultivated and polite, their actions may be as pleasing as those of the handsomest; that Lady that is so unfortunate in the one, and so happy in the other, may say with the Poet:

Si mihi difficilis formam Natura negavit,
Ingenio formæ damna rependo meæ.

In English thus;

If Nature hath deni'd me what is fit,
The want of Beauty I repay with Wit.

But whether you are afflicted with any natural or accidental deformity, or not, you can never be truly accomplisht till you apply your self to the Rule of Civility, which is nothing but a certain Modesty or *Pudor* required in all your actions: This is the Virtue I shall labour to describe, which description I hope will be sufficient to direct you towards the acquisition of that agreeable deportment, which hath the power to conciliate and procure the applause & affection of all sorts of people.

The definition of Civility may be thus understood; it is a Science for the right understanding our selves, and true instructing how to dispose all our words and actions in their proper and due places.

There are four circumstances which attend Civility; without which, according to its Rules, nothing can be done exactly.

First

First, Ladies, you must consult your years, and so accordingly behave your self to your age and condition.

Next, Preserve all due respect to the quality of the Person you converse withal.

Thirdly, Consider well the time. And, lastly, the place where you are.

These circumstances relating to the knowledg of our selves, and all persons in all conditions, having respect to time and place, are of such great consequence, and necessary import, that if you are deficient in any of these, all your actions (how well soever intended) are the rags of imperfection and deformity. I shall find it somewhat difficult to prescribe the exact rules of Civility, so as to render them compliable with all times, places and persons, by reason of variety of Customs: You may fall accidentally into the society of some exotick and forreign person of quality; and what may seem civil and decent in you, may seem undecent and ridiculous to another Nation. Nay, should you observe and practise in your behaviour what hath been applauded for useful & profitable, and commended to posterity for a Gentlewomans laudable imitation, may decline or grow altogether contemptible in our critical and curious Age. In short, nothing is so intrinsically decorous, but the experience or capricio of a phantastical Lady will alter or explode. By reason of this variety, I think it altogether requisite to treat of it as it stands at this time in reputation among such who call themselves Christians, and accordingly reduce these Notions into practice.

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This modeſty or Civility we ſpeak of, take it according to its trueſt acceptation, is little elſe but Humility; which being well practis'd by Perſons of Quality, is ſufficient to ſtamp an everlaſting impreſs on them of Virtue and Civility. And this Humility conſiſts not only in a moderate and ſubmiſs opinion of our ſelves, but in preferring the ſatisfaction and commodity of other perſons before our own; and that ſo ingeniouſly, firſt, by not provoking or diſobliging any one; to be of this diſpoſition, is to be not only eſteemed modeſt, but good-natur'd; the benefit that will redound to you hereby, may incite and encourage you to the practice of this ſhining Virtue: for as there is nothing will render any one more inſuportable, and leſſen eſtimation among all, than Inſolence and Vanity; ſo nothing recommends more ſtrongly to the good opinion and affection of all, than affability and ſubmiſſion.

This virtue of Humility, above all others, hath this great priviledg in extraordinary eminence. I have known ſome, who having been endued with a more than an ordinary meaſure hereof, have been ſo far from being accuſed for their formal indecencies, and other errors, which otherwiſe might have been objected to their diſparagement, that every one endeavoured to excuſe them. I have known, on the other ſide, a proud and an imperious carriage (though the perſon was adorned with much breeding, and beautified with all the uſual ornaments of Art, yet) was beloved by few, becauſe diſpleaſing to moſt and hardly welcome to any. Modeſty therefore is the effect of humility, as Civility

and

and the gratefulneſs of our actions is the effect of Modeſty. To conclude this Chapter, I ſhall add the difference or diſcrimination between things civil and uncivil, convenient and inconvenient, decent and undecent.

For the better underſtanding hereof, a good natural judgment is required in a Gentlewoman for the perception and diſcerning the various qualities of things; for want of this ſhe may many times fall into a miſtake, and commit groſs abſurdities.

In the next place, it is neceſſary that you take an exact obſervation of what is own'd and eſtabliſht for civil or uncivil, in the place wherein you are.

Laſtly, You muſt have a ſpecial regard, not to confound Familiarity with Civility. To perſons of Quality in a higher rank than your own, be very attentive to what they ſay, leſt you put them to the trouble of ſpeaking things twice. Interrupt them not whilſt they are ſpeaking, but patiently expect till they have done. Have a ſpecial care how you contradict them; but if finding them in an error, and neceſſity obligeth you to inform them of the truth, firſt beg your excuſe; but if they perſiſt therein, contend not, but refer your further diſcourſe till another opportunity.

When it comes to your turn to ſpeak to intelligent Ladies, entertain them not with things you underſtand but imperfectly. If you find the company more facetious and witty than your ſelf, leave the diſcourſe to time, and be ſilent, contenting your ſelf to be an attentive hearer:

hearer: if you will run the hazard, be ſmart and pithy, comprehending much in few words; and be not the vain Imitatrix of thoſe who affect to have the whole talk; and when their mouths are once open, can never ſhut them again. If you are obliged to Complement any great perſon, do it as briefly as poſſible; and return your Anſwers rather in Courtſhips, than in any Prolix Diſcourſe. Avoid eſpecially that rudeneſs that is too frequently practiſed among ſome, who think they are never heard, unleſs they come up ſo cloſe to the face, as to run againſt your noſe; in that caſe you are to pray heartily their breath be ſweet, or you faint irrecoverably.

Let not your Viſits be too long; and when you think it convenient to retreat, and that Lady you Viſited will do you the honour to accompany you out of the Chamber, do not ſeem to oppoſe it in the leaſt; that would imply ſhe underſtood not what ſhe went about; but you are only to teſtifie by ſome little formality how undeſerving you are of that great honour.

When you enter into a Room by way of Viſit, avoid the indiſcretion and vanity of a bold entrance without Ceremony, but do it quietly and civilly. And when you come near the perſon you would ſalute, make your Complement, and render your Devoir modeſtly, and with ſome gravity, ſhunning all bawling noiſe or obſtreperouſneſs.

The Ladies which do you the civility of riſing when you come in, do not diſplace, by aſſuming any of their Chairs; but make choice

of another ſeat; obſerving ſtill, not to ſit down till they are moſt in their places: it being a great indecorum to ſeat your ſelf in that caſe, whilſt any perſon which gave you that reſpect continues in a ſtanding-poſture.

It is an intollerable incivility to enquire what they were talking about; or if you ſee any two or more Diſcourſing or Dialoguing together, to interrupt them by haſtily asking what they ſaid laſt.

If you are in a mixt company, and you are qualified with thoſe Languages (the knowledg whereof I have adviſed you to proſecute), ſpeak as little as you can: But be ſure you do not hold a Diſcourſe in that Language the reſt do not underſtand.

It is not civil to whiſper in Company, and much leſs to laugh when you have done. The generality of Gentlewomen are ſuſpicious, and ſomewhat conſcious, and are apt to ſurmize what was never intended, and to apply to themſelves what was meant of another; by which means they have conceived ſo great a diſpleaſure, as never to be eradicated or removed.

I need not put you in mind of thoſe Documents you learned every day when you were Children; that is, when ever you anſwer negatively or affirmatively, to give always the Titles of *Sir*, *Madam*, or *my Lord*. It is very unhandſome, when you contradict a perſon of Quality, to anſwer him with, *It is not ſo*; if you are neceſſitated thereunto, do it by Circumlocution, as, *I beg your Honour's pardon: Madam, I beſeech your Ladiſhip to excuſe my preſumption if I ſay,*

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You miſtake, &c. If any diſcourſe you Complementally, and run out into ſome extravagant expreſſions in commendation of your perſon; it is a breach of civility if you ſhould ſay, Pray forbear your jeers, my back is broad enough to bear your flouts; but ſay, You ſtrangely ſurprize me, Sir; or, I am confident, Sir, what you now expreſs, is rather to ſhew your wit and ingenuity, than to declare any thing worth a taking notice of in me. If your love and reſpect to a Ladies perſon, obligeth you to reprove a fault in her, do not ſay, *Madam, you acted the part of a mad Woman, in doing ſuch a thing*; but, *had ſuch a thing been left undone, you had neither diſobliged your ſelf or friends.*

Take ſpecial care of ſpeaking imperiouſly to your Superiors, but rather do it in ſome indefinite manner; as inſtead of ſaying, *Come, you muſt, do, go, &c.* ſay, *Come, Madam, if you think it convenient*; or, *if it ſtand with your Ladiſhips pleaſure, we will go to ſuch a place, or do ſuch a thing; in my opinion ſuch a thing is requiſite to be done, if it ſuits, Madam, with your approbation.*

As it is a great argument of indiſcretion in a Gentlewoman that would be thought prudent and wiſe, to talk much in praiſe of her Relations in the preſence of Perſons of Honour; ſo it is very unhandſome to ſeem affected or over-much pleaſed in hearing others ſpeaking largely in their commendations.

There is a certain ambitious vanity that poſſeſſeth the minds of ſome of the younger ſort, who being Nobly extracted, think they add to the honour of their Parents, when having oc-

caſion to ſpeak of them in honourable company, they never mention them without their titles of Honour (though we ought always to ſpeak of them with reſpect), as, My Lord my Father; My Lady my Mother: In my opinion every jot as ridiculous, as for young Gentlewomen of twelve years old to call them Dad and Mam. Avoid, as a thing very improper, to ſend Commendations or Meſſages to any perſon by your Superior; you may make choice of your equal for that purpoſe, but chuſe rather your inferior.

In relating a ſtory, do not trouble your Auditors with the vain repetition of, *Do you underſtand me*, *mark ye*, or *obſerve me*; and do not accuſtom your ſelf to the empty tautologies of *ſaid he*, and *ſaid ſhe*.

Be backward in diſcourſe of minding any one of any thing which may renew their grief, or perplex and trouble their ſpirit.

Careleſly to nod, gape, or go away whilſt one is ſpeaking, is both an act of incivility and ſtupidity; to laugh, or expreſs any Tom-boy trick, is as bad or worſe; be careful therefore you do not pat or toy with her that ſits near you; nor do not that childiſh or fooliſh thing which may provoke laughter; leſt the company, being indiſpoſed for ſuch idle diverſions, take diſtaſte at you, and look upon you as the ſubject of their ſcorn.

It is very ungentle and indiſcreet, to peep over any Ladies ſhoulder when ſhe is either writing or reading; or to caſt your eye ſeriouſly on any ones papers lying in your way.

Let it be your principal care, of not intruding upon perſons in private diſcourſe, which will be diſco-

diſcovered either by their retirement, their whiſpering, or by changing their diſcourſe upon your approach: Having obſerved either of theſe ſigns, make it your buſineſs to withdraw, leſt you incur the cenſure of indiſcretion.

If the perſon you viſit be ſick, and in bed, let not your ſtay be long: for ſick perſons are unquiet; and being tyed up to Phyſick, and controul'd by its operations, you may offend them by their being offenſive to you: you muſt remember likewiſe to ſpeak low; and urge him not to anſwer as little as you can.

In company it is ill-becoming to break out into loud and violent laughter, upon any occaſion whatever; but worſe by far, to laugh always without occaſion.

Rules to be obſerved in walking with Perſons of Honour; and how you ought to behave your ſelf in congratulating and condoling them.

If you walk in a Gallery, Chamber, or Garden, be ſure to keep the left hand; and without affectation or trouble to the Lady, recover that ſide every turn. If you make up the third in your walk, the middle is the moſt honourable place, and belongs to the beſt in the company; the right hand is next, and the left in the loweſt eſtimation. If the Lady with whom you walk, hath a deſire to ſit down, to the intent ſhe may repoſe her ſelf; if you pretend any difference between perſons, it would be very ridiculous and ſlighting to leave her to her reſt, whilſt you continued walking on.

If you understand a person for whom you have any difference or respect, meets with a subject or occasion of rejoycing or sorrowing; Civility requires you so to conform your self, that this Lady may be fully perswaded of your affection, and how much you are concerned in all her affairs; and as your Countenances, so ought your Habit testifie the sentiment of your heart, as well as words and actions. How preposterous would it appear to the meanest capacity, for any out of a ridiculous non-conformity, who hearing of some joyful and successful accident which hath befaln some Noble Family of his or her acquaintance, repair thither with all the symptoms of sorrow and melancholy in the Countenance; and on the contrary, if it be in mourning, or under any eminent affliction, to express all the signs of joy and satisfaction?

And now since I have toucht on Clothes? I think this a fit place to give you an account of what kind of Habit is most necessary for a civil, sober, and modest conversation.

Of Habit, and the neatness and property thereof. Of Fashions, and their ridiculous apish imitation.

THE neatness and property of your Clothes, may be said to shew a great part of your breeding. Property, I call a certain suitableness and convenience, betwixt the Clothes and the Person; as Civility is the framing and adapting our actions to the satisfaction of other People. And indeed

deed the ſuitableneſs and comelineſs of your Habit, makes the greateſt diſcovery of your virtue and diſcretion; for it muſt conſequently follow, that a ridiculous Garb is the moſt certain indicium of a fooliſh perſon.

Now if you deſire to be exact, you ought to proportion your Clothes to your ſhape, condition, and age; and not to run into exceſſes, ſtimulated thereunto by too much exactneſs, or an over-valu'd conceit. And indeed it is a great fault in our Sex, being very much inclin'd to pride it in ſin with what our merciful Creator beſtow'd upon us to cover our ſhame. The fruit of a Tree made Woman firſt to ſin, and the leaves thereof made her firſt covering.

How careful ought you to be in your Habit, ſince by it your modeſty is beſt expreſſed, your diſpoſitions beſt diſcovered? As none can probably imagin ſuch to have modeſt minds, who have immodeſt eyes; ſo a Maid cannot be accounted modeſt whoſe attire openly proclaims arguments to the contrary. It matters not whether the quality of your Habits be Silken or Woollen, ſo they be civil and not wanton.

Pardon me, I am not of that Cynical and moroſe temper of ſome, who affirm all gorgeous apparel is the attire of ſin; but if it be a ſin, I am perſwaded the quality of the perſon extenuates the quality thereof: For I read, that noble and eminent perſons were in all times admitted to wear them, and to be diſtinguiſhed by them; neither indeed is the ſumptuouſneſs of the Habit ſo reprehenſible, as the phantaſtickneſs in reſpect of form and faſhion, which of late hath been ſo much

affected, that all fashion is in a manner exiled.

I shall not trouble my self with what the glittering *Bona Robas* of our times think, but I am confident it is Civility which adds most grace, Decency which expresseth best state, and Comelineſs in attire, which procures most love. Theſe misconceived ornaments are meer deformities to virtuous minds. Foreign fashions are no baits to catch them; nor phantastick, rather phanatick dreſſings, to delude them. Decency is their choiceſt livery, which ſets them forth above others gaudy pageantry.

Thoſe whoſe erected thoughts ſphere them in an higher Orb than this Circle of frailty; thoſe whoſe ſpotleſs affections have devoted their beſt ſervices to goodneſs, and made modeſty the exact mold of all their actions, will not eaſily be induced to ſtoop to ſuch worthleſs brain-ſick lures.

Now ſuch of you whoſe generous deſcent, as it claims precedence of others, ſo ſhould your vertuous demeanor in theſe four things which I have already ſpoken of, *viz.* Geſture, Look, Speech, and Habit, improve your eſteem above others. In Geſture, by appearing humbly where-ever you are; in Look, by diſpoſing it demurely; in Speech, by delivering it moderately; in Habit, by attiring your ſelf modeſtly.

Frown not on me, Ladies, that I ſeem to be thus ſevere in reproving the exceſs of Apparel; yet I do not deny, there is a kind of priviledg in youth for wearing faſhionable Clothes, Jewels and Diamonds, which Nature (who doth nothing in vain) hath provided; and whatſoever ſome

maliciouſly

maliciously may whisper to the contrary; the use of Apparel is to dignifie the Wearer, and add more beauty to the Creature, provided the Apparel be not above the dignity of her that weareth it, nor doth exceed the Arithmetick of her Revenues.

But whilst I seem to give you (young Gentlewomen) some allowance of liberty in your Clothing; for indeed it is impossible there should be youth without some vanity; yet I know not how to excuse the vain custom now so much in fashion, to deform the face with black Patches, under a pretence to make it appear more beautiful. It is a riddle to me, that a blemish should appear a grace, a deformity be esteemed a beauty: I am confident were any of them born with those half-Moons, Stars, Coach and Horses, and such like trumpery, by which a Lady becomes a stranger to her self, as well as others, she would give more money to be freed from them, than a seven years costly expence, in following the fashion, would amount to.

It must not be denied but that the indulgence of Nature hath left a greater liberty to Women, than unto Men, in point of curiosity in Apparel. A priviledg which men ought not to envy them, because whatever imbellishment she bestows on her own beauty, is to be supposed an effect of that great love she would shew to man, by endeavouring and studying how to shew her self most complaisant, grateful, and acceptable to man. And yet Nature hath limited this priviledg of Women with strict Laws. The dictate of this natural Law, is, That no Woman use any

Habit

habit or form of attire but that which contributeth to her trueſt beauty. For ſince the Fall of their firſt Parent hath ſubjected them to the neceſſity of apparel, they muſt ever remember to wear it as an ornament of decency, and not of vanity. But if we ſhall examine the preſent faſhions by the ſtandard of this rule, we ſhall find, to the amazement of ſober thoughts, a new-born Law of Cuſtom to have defaced the reverend old Law of Nature.

I cannot imagine whence our Ladies borrowed that monſtrous and prodigious cuſtom of patching their faces; if they did borrow it from the *French*, they did ill to imitate ſuch, who it may be made uſe of the faſhion out of pure neceſſity, and not novelty; having *French*-pimples, they needed a *French*-plaiſter. Meer need taught us at firſt to build Houſes, and wear Clothes, which afterwards were uſed for Ornament: Who then can tax their witty-pride (although juſtly we may the imitation of the *Engliſh* Gentry therein) which could ſo cunningly turn botches into beauty, and make uglineſs handſome? I know not but that the faſhion of wearing Farthingals of old, were politickly invented to hide the ſhame of great-Bellies unlawfully puft up; and of late the large-topt ſtockings with ſupporters to bear them up, were a good excuſe for ſome hot Gallants, in that they ſtradled ſo much when they walkt the ſtreets; whereas, poor Gentlemen, they could do no otherwiſe.

I have read, that the *Indians* did accuſtom themſelves to paint the volume of their bodies

all

all over with Apes, Monkies, and other Beasts. I know not whether our Ladies have endeavoured to epitomize their Works, and abridg them into the narrow compass of the Title-page of their own faces. But sure I am, that they are much beholding to the ingenious Artist, whose skilful hand much exceeded his who writ the Ten Commandments and *Pater-noster* (to be legibly read) within the compass of a penny. Such a one is able to vie with Wonder it self, since he can pass a Camel through the eye of a *Spanish* Needle without a Miracle; and contract a Coach and Horses into the narrow dimension of four Gnats.

By the impertinent pains of this curious Face-spoiling-mender, the Exchanges (for now we have three great *Arsenals* of choice Vanities) are furnished with a daily supply and variety of Beauty-spots (with many other things, whose names are only known to the Inventer and Buyer); and these Patches are cut out into little Moons, Suns, Stars, Castles, Birds, Beasts, and Fishes of all sorts; so that their Faces may be properly termed a Land-skip of living Creatures. The vanity and pride of these Gentlewomen hath in a manner abstracted *Noah*'s Ark, and expresst a Compendium of the Creation in their Front and Cheeks. Add to this the gallantry of their Garb, with all the Ornamental appurtenances which rackt Invention can discover, and then you will say, there wanted nothing except it be that which a *Roman* Writer said was wanting to the accomplishments of *Poppæa Sabina* (Mistris to bloody *Nero*), *That she was defective in nothing but a vertuous mind.*

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Mediocrity in moſt things is the beſt rule for your obſervation: As in mode and faſhion you are to avoid profuſion, ſo you are to ſhun ſingularity: The one, as well as the other, will render you ridiculous. I would not adviſe you to be obſtinate, and altogether oppoſe the torrent of the faſhion then in being: for example, ſhould you now wear a Farthingal, or narrow-brim'd Hat with a long crown, and a ſtrutting Ruff (it is not long ſince ſuch things were in faſhion), a Jack-pudding could not attract more Boys after him, than would follow you. Or ſhould you always keep in one faſhion, you would be laught at for your ſingularity, almoſt as much as others for their profuſeneſs.

To avoid this incommodious extravagancy, incline ſomewhat to the Mode of the Court, (which is the ſource and foundation of faſhions); but let the example of the moſt ſober, moderate, and modeſt, be the pattern for your imitation.

Thoſe who are too remote in the Country, or hindred by any other impediment to reſort to Court, let them acquaint themſelves (if they can) with ſome prudent perſon who is frequently there, and by her pattern and direction order your Habit with reference, as near as may be, to your quality, age, and eſtate. Your own wit and ingenuity may ſo contrive your Clothes, as to retrench a great part of the luxury of a faſhion, and reduce it to ſuit with your convenience, modeſty, and Chriſtian deportment.

I have already declared, your Habits ought to be adapted to your conditions; it is eaſie to

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judg of the truth of this Rule, if you conſider how prepoſterous you would appear (being nobly born) dreſt in the Habit of a Dairy-maid, or for a Scullion to be array'd in the dreſs of a Ladies daughter; this would be looked on as no other than a Maſquerade, or a Chriſtmaſs Mumming. As it is very unfit to ſuit your ſelves unſuitably to your condition, ſo 'tis likewiſe as to your age. For an old Woman to habit her ſelf as youthfully as a Gentlewoman of fifteen, is as improper as to ſing a wanton ſong at a Funeral. For a young Woman to clothe her ſelf in the Habit of a grave and aged Matron is as prepoſterous as to weep and mourn at a merry Goſſiping.

Proportion therefore your Clothes to your bodies, and let them be proper for your perſons. I could not forbear to laugh heartily, when heretofore I ſaw a little man loſt in a great Band; nor can I now abſtain from laughter, when I ſee a man of ſmall ſtature with a monſtrous broad brim'd Hat; I have often thought the Hat hath walkt alone, and that the narrow Breeches and ſhort Coat ſhrunk, for fear of the Hats greatneſs, into an exact fitneſs for an overgrown Monky or Baboon.

Agreeableneſs therefore ought to be exact, and adequate both to age, perſon, and condition, avoiding extremities on both ſides, being neither too much out, nor in the faſhions.

Now leſt I have been too rigid concerning Apparel, and ſo have juſtly incur'd the diſpleaſure of ſome Ladies I am ever bound to reſpect for thoſe ſingular favours they have from time to time confer'd on their poor Servant; I ſhall endea-

your

vour to make them amends for it, without wronging my Conſcience, in this enſuing Chapter.

Of New Faſhions.

MAN at firſt was left at liberty to be his own Taylor, and had the whole World to furniſh him with all ſorts of Materials, both for Stuff and trimming, and ſo made his Clothes as he thought fit and convenient.

Hence it is apparent that he was the firſt faſhion-inventer; ſome of his poſterity imitated him, and others them, and we others; ſince then faſhions ſeem to be left at liberty, I think no wiſe man ſhould reprehend them, unleſs inconvenient and ridiculous.

If Womens palats are not confinable to one ſort of meat, why ſhould their fancies to one particular mode? Nature is the Miſtreſs of Variety; ſhall we then be ſo ingrateful to her various kindneſſes, as to reſt in the enjoyment of one Individual? She made all things for ſtrength, uſe and ornament; and ſhall we be ſo ſlothful and negligent, as not to contemplate their worth, and applaud them in our due uſe?

It is true, we never heard any thing of Apparel till ſin ſent man in an errand to ſeek for it; at firſt it was choſen for a covering for our firſt Parents ſhame; but their progeny beſide that, have ſince found a decency therein. And certainly good Clothes are not diſpleaſing to Heaven; had they been ſo, God would never have commanded the Garments of his High-Prieſts to be glorious and beautiful; not only to be rich in the outward Materials,

terials, but richly wrought with the beſt eye-pleaſing colours, and refulgent with precious Stones and Jewels.

The Peacocks ſtarry train we cannot look on, but we muſt incline to admiration; and that the glory thereof may not be uſeleſs, Nature hath given that Bird an excellent art to ſpread it to the beſt advantage.

I may be bold to ſay, you ſin more in the ſordidneſs of your Apparel, than in its ſplendour; and you will not loſe in your reputations, by being cloth'd a little above your rank, rather than altogether beneath it. A Jeweller when he would enhance the price of his Commodity, ſets his precious Stones to the beſt advantage; and the richer they are, the greater is his endeavour and care to grace them in the luſter. Its true, a Diamond will ſparkle in the dark, and glitter, though unpoliſht or ill ſet; yet we think the excellency of the cut, or water, can never caſt abroad its rays too much.

Let me ask the graveſt and moſt prudent Matron living, Whether it be not only convenient, but neceſſary, that as occaſion ſhall require, young Gentlewomen ſhould be finer than ordinary, as upon their addreſſes and viſitings of perſons of Quality, on days of publick feaſting and joy, and on ſolemn and ſacred meetings? *Socrates*, though a ſerious and ſour Philoſopher, being askt the queſtion, *Why one day he was ſo unuſual fine and brave?* anſwered, *That he might appear handſome to the handſome.* We ought in our Clothes to conform our ſelves to thoſe with whom we do converſe.

Beſides, we commonly gueſs at the fatneſs and good-

goodneſs of the ſoil, by the graſs which we ſee upon the ground. Since moſt then judg by outward apparencies, it is requiſite to provide for a good eſtimation, even from externals.

I have heard of ſome profuſe Gallants, who having ſpent all their money, yet prudently and for credit, have kept good Clothes to their back, otherwiſe they might have hoop'd for a Dinner, and look'd for a Lodging.

If there were not a due reſpect to be had, according to rank and quality, what uſe would there be of Scarlet, Velvet, Cloth of Tiſſue, Silk, Satten, Jewels, and precious Stones of all ſorts? They would be accounted ſuperfluous, and rather burdens than benefits to the World.

This is a maxim undeniable, *That Nature doth nothing in vain.* Certainly then ſhe had never produced ſuch multiplicity and quantity of excellent and ineſtimable things, but for our uſe and ornament: Yet withal remember the ſaying of *Demonax*, who ſeeing a Gallant brave it in the faſhion, and inſult with his Feather, whiſpered theſe words in his ear, *The Silk and fine Clothes you boaſt of, were ſpun by a worm, and worn by a Beaſt, before they came on your back, and yet the Worm continues ſtill a Worm, and a Beaſt a Beaſt; and the Bird in whoſe tayl was the Feather you wear, is a Fowl ſtill.* There are ſome perſons whoſe Gallantry of Apparel can never hide the fool from them, whilſt others do grace and are graced by every thing they wear. Yet ſtill we muſt conclude, that comely Apparel is to be prefer'd before what is coſtly or conceited.

Some

Some choice Obſervations for a Gentlewomans Behaviour at Table.

Gentlewomen, the firſt thing you are to obſerve, is to keep your Body ſtrait in the Chair, and do not lean your Elbows on the Table. Diſcover not by any ravenous geſture your angry appetite; nor fix your eyes too greedily on the meat before you, as if you would devour more that way than your throat can ſwallow, or your ſtomach digeſt.

If you are invited abroad, preſume not on the principal place at the Table, and ſeem to be perſwaded with ſome difficulty to be ſeated, where your Inviter hath choſen in his opinion the moſt convenient place for you. Being a Gueſt, let not your hand be firſt in the Diſh; and though the Miſtreſs of the Feaſt may out of a Complement deſire you to carve, yet beg her excuſe, though you are better able to do it than her ſelf.

In carving at your own Table, diſtribute the beſt pieces firſt, and it will appear very comely and decent to uſe a Fork; if ſo, touch no piece of meat without it.

I have been invited to Dinner, where I have ſeen the good Gentlewoman of the Houſe ſweat more in cutting up of a Fowl, than the Cookmaid in roaſting it; and when ſhe had ſoundly beliquor'd her joints, hath ſuckt her knuckles, and to work with them again in the Diſh; at the ſight whereof my belly hath been three quarters full, before I had ſwallowed one bit. Wherefore avoid clapping your fingers in your mouth and

lick them, although you have burnt them with carving. Take these more especial Rules, according to the newest and best mode for Carving.

If Chicken-broth be the first dish, and you would help your principal Guest with a part of the Chicken, the best piece is the breast; the wings and legs are the next; and of them, the general opinion of most is, That in all boil'd Fowl the legs are look'd on as chief.

As to all roasted Fowl, those which are curious in the indulging their pallats, do generally agree, that flying Wild-fowl are much tenderer than Tame-fowl, and quicker of concoction; such as scratch the Earth, and seldom use the Wing, the Legs are to be preferr'd before any other part; the wings and breasts of wild-fowl are best.

The ordinary way of cutting-up a roast-fowl, is by dividing the four principal members, beginning first with the legs; and be not tedious in hitting the joynts, which you may avoid by well considering with your eye where they lye, before you exercise your knife.

The best piece to carve to the best in the company, of the larger sort of Fowl, as Capons, Turkies, Geese, Duck, and Mallard, Pheasant, Dottril, Cock of the Wood, *&c.* is the piece on the breast, observing always to cut it long-ways towards the rump. But do not cut your Oranges long-ways, but cross.

Since in Butchers-meat there are few ignorant of the best pieces, it will be to little purpose to give you an account of them in this place;

place; for my design is to treat of that which is not commonly known: However, without deviating from my intention, take these remarks which follow.

In boiled or roasted Beef, that which is interlin'd or interlarded with fat, is most to be esteemed; and the short ribs being most sweet and tender, is to be preferred before any other.

Cut a Loin of Veal in the middle, and present the Nut or Kidney as the best part in the whole Joint. Thrust your knife into a Leg of Mutton a considerable depth, above the handle, to let out the gravy; and begin to cut on the inside, as if you intended to split it; in the joint on the other side, is a little bone fit to be presented, and in great estimation among the Curious.

I heard of a Gentleman coming from hunting, and falling into a friend's house, complained he was extreamly hungry; the Mistris thereof replied, That she was very sorry she had nothing to accommodate him with but a cold Leg of Mutton. His appetite being very sharp, made him commend that Joint beyond any other; whereupon it was brought: But finding that choice bone remaining still untoucht, refused to eat a bit: Being demanded the reason, Madam, said he, the sharpness of my Stomach shall never make me feed uncleanly; for I am confident they must be Bores and Clowns that first handled this Leg of Mutton, or else their breeding would have taught them not to have left untoucht the choicest bit in the whole joint. I cannot but applaud the jest, but I must condemn the rudeness of the Gentleman.

A Shoulder of Mutton is to be cut ſemicircularly, between the handle and the flap; the Pope's eye (as it is commonly called) is a choice bit both in Leg and Shoulder.

In a roaſted Pig, the dainty moſt approve the ears and divided Jaws, the neck and middle-piece, by reaſon of the crackling. In Hares, Leverets, and Rabbets, the moſt eſteemed (called the Hunts-mans piece) is by the ſides of the tail; and next to that, is the back, legs, and wings, improperly ſo termed.

Some who eſteem themſelves the *Virtuoſi* for rarity of diet and choice proviſion, eſteem (in Fiſh), the head, and what is near about it, to be the beſt: I muſt acknowledg it in a Cods-head, with the various appurtenances, dreſt *ſecundum artem*, ſparing no coſt; ſuch a diſh in *Old* and *New Fiſh ſtreet*, hath made many a Gallant's pocket bleed freely. As alſo, I approve it in a Salmon or Sturgeon, the Jowles of both being the beſt of the Fiſh; likewiſe in Pike or Carp, where note, the tongue of this laſt-named is an excellent morſel; but in other Fiſh you muſt excuſe the weakneſs of my knowledg. In Fiſh that have but one long bone running down the back (as the Sole), the middle is to be carved without diſpute; there is none ſo unacquainted with fare, to contradict it.

If Fiſh be in paſte, it is proper enough to touch it with your knife; if otherwiſe, with your fork and ſpoon, laying it handſomly on a plate with ſauce, and ſo preſent it. But ſhould there be Olives on the board, uſe your ſpoon, and not your fork, leſt you become the laughter of the whole Table.

All

All ſorts of Tarts, wet-Sweat-meats, and Cake, being cut firſt in the diſh wherein they were ſerved to the Table, are to be taken up at the point of your knives, laid dextrouſly on a plate, and ſo preſented: and whatever you carve and preſent, let it be on a clean plate; but by no means on the point of your knife, or fork, nor with your ſpoon. If any one carves to you, refuſe it not, though you diſlike it.

Where you ſee variety at a Table, ask not to be helpt to any dainty; and if you are offered the choice of ſeveral diſhes, chuſe not the beſt; you may anſwer, *Madam, I am indifferent, your Ladiſhips choice ſhall be mine.*

Be not nice nor curious at the Table, for that is undecent; and do not mump it, mince it, nor bridle the head, as if you either diſliked the meat, or the company. If you have a ſtomach, eat not voraciouſly; nor too ſparingly, like an old-faſhion'd Gentlewoman I have heard of, who becauſe ſhe would ſeem (being invited to a Feaſt) to be a ſlender eater, fed heartily at home (before ſhe went) on a piece of powder'd-beef and cabbage; by chance a fleak thereof fell on her Ruff, and not perceiving it, went ſo where ſhe was invited; being obſerved to eat little or nothing, a Gentlewoman askt her why ſhe did not eat; Indeed, Madam, ſaid ſhe, I did eat (before I came forth) a whole peſtle of a Lark to my Breakfaſt, and that I think hath deprived me of my appetite. The witty Gentlewoman preſently replied, I am eaſily induced to believe you fed on that Bird, for on your Ruff I ſee you have brought a

feather of him with you. Thus your nicety may be discovered by means you dream not of, and thereby make your self the subject of publick laughter.

On the other side, do not bawl out aloud for any thing you want; as, I would have some of that; I like not this; I hate Onions; Give me no Pepper: But whisper softly to one, that he or she may without noise supply your wants.

If you be carved with any thing (as I said before) which you do not like, conceal (as much as in you lieth) your repugnancies, and receive it however: And though your disgust many times is invincible, and it would be insufferable tyranny to require you should eat what your Stomach nauseats; yet it will shew your civility to accept it, though you let it lye on your plate, pretending to eat, till you meet with a fit opportunity of changing your plate, without any palpable discovery of your disgust.

If you are left to your own liberty, with the rest, to carve to your self, let not your hand be in the dish first, but give way to others; and be sure to carve on that side of the dish only which is next you, not overcharging your plate, but laying thereon a little at a time. What you take, as near as you can let it be at once; it is not civil to be twice in one dish, and much worse to eat out of it piece by piece; and do not (for it savours of rudeness) reach your arms over other dishes to come at that you like better. Wipe your spoon every time you put it into the dish, otherwise

you

you may offend ſome ſqueamiſh ſtomacks. Eat not ſo faſt, though very hungry, as by gormandizing you are ready to choak your ſelves. Cloſe your lips when you eat; talk not when you have meat in your mouth; and do not ſmack like a Pig, nor make any other noiſe which ſhall prove ungrateful to the company. If your pottage be ſo hot your mouth cannot endure it, have patience till it be of a fit coolneſs; for it is very unſeemly to blow it in your ſpoon, or otherwiſe.

Do not venture to eat Spoon-meat ſo hot, that the tears ſtand in your eyes, or that thereby you betray your intolerable greedineſs, by beraying the room, beſides your great diſcompoſure for a while afterwards. Do not bite your bread, but cut or break what you are about to eat; and keep not your knife always in your hand, for that is as unſeemly as a Gentlewoman who pretended to have as little a ſtomach as ſhe had a mouth, and therefore would not ſwallow her Peaſe by ſpoonfuls, but took them one by one, and cut them in two before ſhe would eat them.

Fill not your mouth ſo full, that your cheeks ſhall ſwell like a pair of *Scotch*-bag-pipes; neither cut your meat into too big pieces.

Gnaw no bones with your Teeth, nor ſuck them to come at the marrow: Be cautious, and not over-forward in dipping or ſopping in the diſh; and have a care of letting fall any thing you are about to eat, between the plate and your mouth.

It is very uncivil to criticize or find fault

with any dish of meat or sauce during the repast, or more especially at another's Table; or to ask what such a Joint or such a Fowl cost; or to trouble your self and others with perpetual discourses of Bills of Fare, that being a sure sign of a foolish Epicure.

It is very uncomely to drink so large a draught, that your breath is almost gone, and are forced to blow strongly to recover your self: nor let it go down too hastily, lest it force you to an extream cough, or bring it up again, which would be a great rudeness to nauseate the whole Table; and this throwing down your liquor as into a Funnel, would be an action fitter for a Juggler than a Gentlewoman. If you sit next a Person of Honour, it will behove you, not to receive your drink on that side; for those who are accurately bred, receive it generally on the other.

It is uncivil to rub your teeth in company, or to pick them at or after meals, with your knife, or otherwise; for it is a thing both indecent and distastful.

Thus much I have laid down for your observation in general; wherein I am defective as to particulars, let your own prudence, discretion, and curious observation supply.

Rules for a Gentlewomans behaviour at a Ball.

Ladies, it is presumed you know the grounds of Dancing, else your resort to a Ball amongst well-accomplisht Gentlewomen, would not only be improper but very much hazard your repute and good esteem among them; and as you can dance, so I would have you understand the rules and formalities of dancing, which are practised in that place.

If you are skilful in this faculty, be not difficultly perswaded to make a demonstration of your art. A fault is found in many of whom if you request a Dance or Song, they will be deaf to all your importunities; but may be when you are out of humour, and have left them to their own liberty, will dance so long till they have tired themselves and the Spectators; and Sing till they have neither voice, nor their Auditors ears.

I say, if you have skill, be not over-conceited thereof, lest it lead you into the error of engaging in some Dance you do not understand, or but imperfectly.

If you are perswaded to Dance, and though you alledg a great many Apologies to the contrary, yet when you find your self obliged thereunto, by no means refuse. For it is much better to expose your self to some little disorder in being complacent, than be suspected of pride.

Rules

Rules to be observed by a Gentlewoman in Vocal and Instrumental Musick.

Do not discover upon every slight occasion you can sing or play upon any Instrument of Musick; but if it be known to any particular friend in company, whom you have a special respect for, and he or she perswade you to sing, excuse your self as modestly as you may; but if your friends persist, satisfie their desires, and therein you will express no part of ill breeding: your prompt and ready compliance thereunto shall serve you against censure; whereas, a refractory resistance savours of one that makes a livelyhood of the profession, and must expect to have but small doings, if there be no better recommendation than that distastful kind of morosity.

Use not your self to hemming or hauking, a foolish custom of some, endeavouring to clear their throat thereby; nor be not too long in tuning your Instrument.

Having commenced your Harmony, do not stop in the middle thereof to beg attention, and consequently applause to this trill, or that cadence, but continue without interruption what you have begun, and make an end so as not to be tedious, but leave the Company an appetite: As you would desire silence from others being thus applied, be you attentive, and not talkative when others are exercising their harmonious voices.

Let the Songs you make choice of be modest, yet

yet witty, and ingenious; and becauſe there are ſo many, which though they may pleaſe the ear, yet may corrupt good manners; let me give you this caution to have a care.

Of wanton Songs, and idle Ballads.

Let your prudence renounce a little pleaſure for a great deal of danger. To take delight in an idle vain Song without ſtaining your ſelf with the obſcenity of it, is a thing in my mind almoſt impoſſible; for wickedneſs enters inſenſibly by the ear into the Soul, and what care ſoever we take to guard and defend our ſelves, yet ſtill it is a difficult task not to be tainted with the pleaſing and alluring poyſon thereof.

Phyſicians endeavour to perſwade the wiſer ſort of men, as well as ignorant and credulous women, That a Mother fixing ſtedfaſtly her eye on a Picture, ſhe will ſecretly convey the Complexion, or ſome other mark on the Infant; from hence we may be induced to believe, That the laſcivious and wanton expreſſions contain'd in ſome Songs and Ballads may have the ſame effect in our imagination, and do moſt frequently leave behind them ſome foul impreſſions in our ſpirits.

The reading theſe wanton things do heat by little and little; it inſenſibly takes away the horrour and repugnancy you ought to have to evil; by this means you acquaint your ſelf ſo thorowly with the image of Vice, that afterwards you fear it not though you meet with Vice it ſelf.

Licentiouſneſs is not bred in a moment, at one

and

and the ſame inſtant; ſo the contagion of looſe Songs ſeizeth by degrees on the heart; they may be ſaid to work on the minds of youth as ſeed in the ground, it firſt appears only above the ſurface of the Earth, but every day afterwards adds to its growth till it be fit for the ſickle.

Nay more, theſe Songs of wantonneſs will breed in you a more than fitting boldneſs, which will put you on the confidence of practiſing what you read or ſing. Aſſure your ſelf, if you admit of a familiarity with theſe things, your innocency will be in daily danger.

You may eaſily believe this to be truth, if you conſider the multiplicity of vanity and trumpery which ſtuff theſe Ballads; how an amorous or rather fooliſhly-fond Virgin forſook Kindred and Country, to run after a ſtranger and her Lover. In another you find how craftily two Lovers had plotted their private meetings to proſecute their unlawful enjoyments; and the Letters that paſs between for the continuation of their affection; which ſtraight-ways makes the Reader up to the ears in Love. In the one is expreſt the Conſtancy of two Fools one to the other; in the other, what trouble, what hazard, and what not, they run into, to ruin themſelves, diſtract their Parents, and leave a ſtain on their own reputations, never to be waſht out.

Theſe are the things which contain cunning Leſſons to learn the younger ſort to ſin more wittily; and therefore no judicious perſon can comprehend with what reaſon theſe dangerous Songs and Sonnets can be juſtified.

The *Lacedæmonians* prohibited Plays, becauſe Adul-

Adulteries were exhibited; then why ſhould ſuch Pamphlets be permitted where ſuch diſhoneſt actions, laſcivious examples, and extravagant paſſions are maintained? Shall it be ſaid, that Chriſtians have leſs love for Virtue than Infidels?

Ladies, accuſe me not of too much ſeverity, in endeavouring to take away this too much accuſtomed delight in ſinging wanton, though witty Sonnets: I ſay excuſe me rather, ſince I aim at nothing more than your welfare. I know your inclinations, as you are young and youthful, tend rather to theſe things, than what is more ſerious; and are apt to read thoſe Books which rather corrupt and deprave good manners than teach them.

Some may be ſo vain as to delight more in a Comedy than a Sermon, and had rather hear a Jack-pudding than a Preacher: This made a ſober Philoſopher complain, he had fewer Scholars than ſuch a one of meaner parts, and a greater Libertine; becauſe there are more who haunt the School of Voluptuouſneſs, than that of Virtue; and we love them better who flatter and make us merry, than thoſe who tell us the truth, and the danger, if we follow not her precepts.

Wherefore I cannot allow of any ſort of Poetry, though it be ever ſo ingenious, if Vice lurk therein to do you harm; and whereſoever you find Vice, let it be your intention and ſtrong reſolution to fight againſt it, and throw aſide all thoſe inſtruments and implements, which will but learn you to ſin with the greater dexterity.

terity. This is one vanity the younger sort incline to, and there are a great many more which our Sex (and to their shame) are prone to follow, take a brief account of them.

Of the Vanities some young Ladies and Gentlewomen are too prone to prosecute.

I need not speak of the vanity of Gentlewomen in overmuch affecting bravery, since we find it thorowly ingrafted in most of them; so that we may as easily take off their skins from their bodies, as this vanity from their minds.

If this were to be observed only in some particular Court-Ladies, it were something excusable; but this is an innate humour, an original sin which Gentlewomen bring into the world with them; the tincture of which infirmity their Baptism washeth not off. From hence proceeds the *Babel* or confusion of Habits, insomuch that of late there is neither order observed, nor distinction; a Chamber maid finished on a Festival or Holiday, may be taken for her Mistress, and a Citizens Wife mistaken for a Court-Lady.

Where shall we find any so regular as to follow the dictates of Modesty and Mediocrity, so that the most severe cannot blame their superfluities, nor the more favourable accuse their defects? A young Gentlewoman well accomplisht, is like a Star with five rays, Devotion, Modesty, Chastity, Discretion and Charity; such Women whose composition is made up of these,

seem

ſeem to have been moulded upon the Coeleſtial Globes, by the hands of Cherubims; ſo excellent are their Virtues, and ſo ſweet their deportments; they are in their Houſes as the Sun in his proper Sphere: Should I attempt to repreſent their worth, I might ſooner find poverty in the Center of all the rich Ore and precious ſtones of the Earth, than want of merit in this ſubject.

Were all our Sex of the ſame temper, by being inhabitants of this Earth, they would ſpeedily convert it into a Heaven. But alas, too many there are who every day muſt be dreſſed up like Idols, as if they intended thereby to be worſhipped. Their *Filles de Chambre* have more to do in attending their Beauties, than ſome have in fitting and rigging out a Navy. Their Glaſs with ſtudied advantages takes up the whole morning, and the afternoon is ſpent in viſits.

And indeed ſhould a man come into ſome Ladies Chambers unacquainted with the Furniture that belong'd to them, and ſeeing them lie on the Table, having never ſeen ſuch vanities before, would think them the coverings and utenſils of ſome Creature of a monſtrous and prodigious bulk, and that there was Mercery enough to furniſh a little City, rather than the body of a little Lady. They may be fitly compared to ſome Birds I have ſeen, who though they have but little bodies, yet have abundance of Feathers. And though they ſeem to load themſelves with variety of things, yet they do but ſeem to cover what they ſhould diſcloſe to none; and though they have but

little

little flesh, they will show as much of it as they can. It was a true saying of one, and very applicable to this purpose; *I know not what may be reserved for the eyes of a chast Husband, when almost through all Markets where they go, the secret parts of his Wives body are exposed, as if they were ready to be delivered to the best bidders.*

Moreover, how dangerous is it for young Gentlewomen to affect a small Waste, thinking that the most exquisite proportion? Endeavouring by strait-lacing to be as slender in the middle as the Strand-May-pole is tall in its height. I am sure they are big enough to be wiser, who never think themselves finer, than when the Girl with her span can make a Girdle. I know, Gentlewomen, that the inconveniences which attend this affectation, do not proceed altogether from you, or that you are in the fault, but your Mothers or Nurses: But did they know how speedily and wilfully they destroy you by girding your tender bodies, certainly they would prove kinder Mothers, than be your cruel Murderers. For by this means they reduce your bodies into such pinching-extremities, that it engenders a stinking breath; and by cloistering you up in a Steel or Whale-bone-prison, they open a door to Consumptions, with many other dangerous inconveniences, as crookedness: for Mothers striving to have their daughters bodies small in the middle, do pluck and draw their bones awry; for the ligatures of the back being very tender at that age, and soft and moist, with all the Muscles, do easily slip aside. Thus Nurses, whilst they too straitly do lace the breasts

and

and sides of children on purpose to make them slender, do occasion the breast-bone to cast it self aside, whereby one shoulder doth become bigger and fuller than the other.

Though I would not have too great a restriction laid on your bodies, yet I would not have them by inconsiderate looseness run out into a deformed corpulency, like the *Venetian* Ladies, who seldom lace themselves at all, accounting it an excellency in proportion to be round and full-bodied; and that they may attain that (meerly supposed) comeliness, if Nature incline them not to be somewhat gross or corpulent, they will use art, by counterfeiting that fulness of body, by the fulness of garments. Thus you see, that in all things (except Piety) Mediocrity, or the Golden-mean, is to be observed.

Of a young Gentlewoman's fit hours and times for their Recreation and Pleasure, and how to govern themselves therein.

THE chief thing that you ought to consider, is how to govern and behave your selves in your Pastimes: Wisdom therein must be your guide; and the chief rule it can teach you, is, To shun all pleasures which are vitious; and in the reception of those which are lawful, exceed not the Rule, nor Moderation; which consists, first, in not giving offence, scandal, damage, or prejudice, to your associates or others: Next, that it be without injury to your health, reputation, or business. Lastly, Let your Recreation be with moderation.

You muſt by no means make pleaſure your buſineſs, but by the enjoyment thereof return with more alacrity and chearfulneſs to your buſineſs. Young Ladies may uſe it, but not abuſe it, which they never do more than in the exceſs thereof; for it ſoftneth and weakeneth the vigour both of Soul and Body, it beſotteth the beſt complexions, and baniſheth the principal Vertues.

If pleaſure be taken as it was at firſt provided, it will be taken without a ſting; but if you exceed either in meaſure or manner, you pollute the purer ſtream, and drink your own deſtruction. The Heathen of old did put a check on Men and Women, forbidding them to let looſe the reins to all the corrupt and miſtaken pleaſures of this life, much more ſhould Chriſtians forbear the inordinate enjoyment of them.

Above all, theſe pleaſures are moſt to be commended, which in every reſpect are ſo lawful, that they leave in the Conſcience no private check behind them to upbraid the ſenſe for the unlawful uſing of them. He that plungeth himſelf into a puddle, doth but engage himſelf thereby to an after-waſhing, to purge that filth away he contracted by that imprudent action. Or would you be ſo mad to feed on that you are certain will make you ſick in the eating? Almighty God would never have allowed you the deſire of pleaſure, nor the faculties to enjoy it, if he had not deſign'd that with decency you ſhould uſe them. An action of this kind is but natural, and will not be unlawful unleſs it be found to run into exceſs attended with unlawful circumſtances.

There

There is so much corruption adhering to the use of pleasure, by exceeding the measure, mistaking the manner, misplacing the time; that although Recreations be lawful in themselves, yet if they be circumstanced amiss, they are not expedient.

Recreations and pleasures are indisputably lawful, if you are not irregular in measure, manner, or time; had they been otherwise our most wise and merciful Creator would never have made them so distinct in their kinds, nor so many in their number. All the several tastes in food and fruit were intended to please the pallate, as well as satisfie the appetite. Of all the beautiful and pleasant fruits in Paradise there was but one only Tree excepted. From hence it may be concluded, Mankind may enjoy those delights which they have a well-grounded inclination unto, with this proviso, they abuse them not.

Before you do or act any thing, examine well the sequel; if that be clear the present enjoyment will be accompanied with content, otherwise it will end in repentance.

What Recreations and Pleasures are most fitting and proper for young Gentlewomen.

REcreations which are most proper and suitable to Ladies, may be ranke under four principal heads, Musick, Dancing, Limning and Reading. Of Dancing *I* have already lightly treated on in the directions for your deportment at Balls; however this I will say further of it, that though the *Romans* had no very great esteem

for it, as may appear by *Saluſts* ſpeaking of *Sempronia*, She danced better than became a virtuous Lady; yet the mode and humour of theſe times look upon it not only as a generous and becoming property, but look upon Gentility ill-bred if not thorowly acquainted therewith; and to ſpeak the truth it is the beſt and readieſt way to put the body into a graceful poſture; behaviour muſt of neceſſity halt without it; and how will you bluſh when you come into a mixt ſociety, where each perſon ſtrives to ſhew her utmoſt art and skill in Dancing, and you for the want thereof muſt ſtand ſtill and appear like one whoſe body was well framed but wanted motion, or a ſoul to actuate it.

In the next place, Muſick is without doubt an excellent quality; the ancient Philoſophers were of the opinion, that Souls were made of Harmony; and that that Man or woman could not be virtuouſly inclined who loved not Muſick; wherefore without it a Lady or Gentlewoman can hardly be ſaid to be abſolutely accompliſhed.

Limning is an excellent qualification for a Gentlewoman to exerciſe and pleaſe her fancy therein. There are many foreign Ladies that are excellent Artiſts herein; neither are there wanting Examples enough in his Majeſty's three Kingdoms of ſuch Gentlewomen, whoſe indefatigable induſtry in this laudable and ingenious Art, may run parallel with ſuch as make it their profeſſion.

Some may add Stage-plays as a proper recreation for Gentlewomen; as to that (provided

they

they have the consent of Parents or Governess) I shall leave them to make use of their own liberty, as they shall think convenient.

I am not ignorant that Stage-plays have been much envy'd at, and not without just cause; yet most certain it is, that by a wise use, and a right application of many things we hear and see contain'd therein, we may meet with many excellent precepts for instruction, and sundry great Examples for caution, and such notable passages, which being well applied (as what may not be perverted) will confer no small profit to the cautious and judicious Hearers. *Edward* the Sixth the Reformer of the *English* Church, did so much approve of Plays, that he appointed a Courtier eminent for wit and fancy to be the chief Officer in supervising, ordering, and disposing what should be acted or represented before his Majesty; which Office at this time retains the name of Master of the Revels. Queen *Elizabeth*, that incomparable Virtuous Princess, was pleased to term Plays the harmless Spenders of time, and largely contributed to the maintenance of the Authors and Actors of them.

But if the moderate recourse of Gentlewomen to Plays may be excused, certainly the daily and constant frequenting them, is as much to be condemned.

There are an hundred divertisements harmless enough, which a young Lady may find out, suitable to her inclination; but give me leave to find out one for her which hath the attendance of profit as well as pleasure; and that is Reading.

Miſtake me not ; I mean the reading of Books whoſe ſubjects are noble and honourable. There are ſome in theſe later days ſo *Stoical*, that they will not allow any Books to Womankind, but ſuch as may teach them to read, and the Bible. The moſt ſevere of them do willingly permit young Gentlewomen to converſe with wiſe and learned men ; I know not then by what ſtrange nicety they would keep them from reading their Works. There are a ſort of Religious men in foreign parts, who do not debar the people from knowing there is a Bible; yet they prohibit them from looking into it.

I would fain ask theſe ſowre *Stoicks* what can be deſired for the ornament of the mind, which is not largely contain'd and expreſt in Books? where Virtue is to be ſeen in all her lovely and glorious dreſſes, and Truth diſcovered in what manner ſoever it is deſired. We may behold it in all its force, in the Philoſophers ; with all its purity in faithful Hiſtorians ; with all its beauty and ornaments in golden-tongu'd Orators, and ingenious Poets.

In this pleaſing variety (whatſoever your humour be) you may find matter for delectation and information. Reading is of moſt exquiſite and requiſite uſe, if for nothing but this that theſe dumb Teachers inſtruct impartially. Beauty, as well as Royalty, is conſtantly attended with more flatterers than true informers. To diſcover and acknowledg their faults, it is neceſſary that they ſometimes learn of the dead what the living either dare not or are loth to tell them. Books are the true diſcoverers of the mind's

mind's imperfections, as a glass the faults of their face; herein shall they find Judges that cannot be corrupted with love or hate. The fair and the foul are both alike treated, having to do with such who have no other eyes but to put a difference between Virtue and Vice. In perswading you to read, I do not advise you should read all Books; advise with persons of understanding in your choice of Books; and fancy not their quantity but quality. For why should ye seek that in many, which you may find in one? The Sun, whilst in our Hemisphere needs no other light but its own to illuminate the World. One Book may serve for a Library. The reading of few Books, is not to be less knowing, but to be the less troubled.

Of the guidance of a Ladies love and fancy.

I Suppose you, virtuous Ladies and Gentlewomen to whom *I* direct this Discourse, yet know, that though you are victoriously seated in the Fort of Honour, yet Beauty cannot be there planted, but it must be attempted. However I would have you so constantly gracious in your resolves, that though it be assaulted, it can not be foiled; attempted but never attainted.

How incident and prone our whole Sex is to love, especially when young, my blushes will acknowledg without the assistance of my tongue; now since our inclination so generally tend to love and fancy, and knowing withal how much the last good or evil of our whole lives depend thereno, give me leave to trace them in all or most part of

their *Meanders*, wherein you will find such suitable instructions as will give you for the future safe and sound direction.

Fancy is an affection privily received in by the eye, and speedily convey'd to the heart; the eye is the Harbinger, but the heart is the Harbourer.

Look well before you like; love conceived at first sight seldom lasts long, therefore deliberate with your love, lest your love be misguided; for to love at first look makes an house of misrule.

Portion may woo a Wordling, Proportion a youthful Wanton, but it is Vertue which wins the heart of Discretion; admit he have the one to purchase your esteem, and the other to maintain your Estate, yet his breast is not so transparent as to know the badness of his disposition; if you then take his humour on trust, it may prove so perverse and peevish, that your expected Heaven of bliss may be converted into an Haven of insupportable crosses. *Themistocles* being asked by a Noble-man, whether he had rather marry his Daughter to a vicious Rich man or an Honest poor man; return'd this answer, That he had rather have a man without money than money without a man. Whence it was that prudent *Portia* replied, being asked, When she would marry? then said she, When I find one that seeks me, and not mine.

There is no time requires more modesty from a young Gentlewoman, than in wooing-time; a shamefast red then best commends her, and is the most moving Orator that speaks in her behalf.

Like

Like *Venus* Silver-Dove she is ever brouzing on the Palm of Peace, while her Cheeks betray her love more than her tongue.

There is a pretty pleasing kind of wooing drawn from a conceived yet concealed fancy. Might they chuse, they would converse with them freely, consort with them friendly, and impart their truest thoughts fully, yet would they not have their bashful loves find discovery.

Phillis, to willows, like a cunning Flyer
Flys, yet she fears her Shepherd should not spy her.

Whatever you do be not induced to marry one you have either abhorrency or loathing to; for it is neither affluence of estate, potency of friends, nor highness of discent can allay the insufferable grief of a loathed bed. Wherefore (Gentlewomen) to the intent you may shew your selves discreetest in that, which requires your discretion most, discuss with your selves the parity of love and the quality of your Lover, ever reflecting on those best endowments which render him worthy or unworthy of your greatest estimation. A discreet eye will not be taken only with a proportionable body, or smooth countenance; it is not the rind but the mind that is her Loadstone.

Justina a *Roman* Maid, no less nobly descended than notably accomplished, exclaimed much against her too rigid fate in being married to one more rich than wise: And good reason had she, being untimely made by his groundless jealousie a sad tragick spectacle of misery. For

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the whiteneſs of her neck was an object which begot in him a ſlender argument of ſuſpect, which he ſeconded with raſh revenge.

Let deliberation then be the Scale wherein you may weigh love with an equal poize. There are many high conſequent-circumſtances which a diſcreet Woman will not only diſcourſe, but diſcuſs, before ſhe enter into that hazardous though honourable ſtate of Marriage.

Diſparity in deſcent, fortunes, friends, dooſten beget a diſtraction in the mind. Diſparity of years breeds diſlike, obſcurity of deſcent begets contempt, and inequality of fortunes diſcontent.

If you marry one very young, bear with his youth, till riper experience bring him to a better underſtanding. Let your uſage be more eaſie than to wean him from what he affects by extremity. Youth will have his ſwinge; time will reclaim, and diſcretion will bring him home at laſt. So conform your ſelf to him as to confirm your love in him, and undoubtedly this conjugal duty, mixt with affability, will compleatly conquer the moroſeneſs of his temper. If he be old, let his age beget in you the greater reverence; his words ſhall be as ſo many aged and time-improved precepts to inform you; his actions as ſo many directions to guide you; his kind rebukes as ſo many friendly admonitions to reclaim you: his Bed you muſt ſo honour, as not to let an unchaſt thought defile it; his Counſel ſo keep, as not to truſt it in any others breaſt; be a ſtaff in his age to ſupport him, and an hand upon all occaſions to help him.

If

If he be rich, this ſhall not or muſt not make you proud; but let your deſire be, that you both employ it to the beſt advantage. Communicate to the Needy, that your Wealth may make you truly happy. That is a miſerable Wealth which ſtarves the Owner. I have heard of one worth ſcores of thouſands of pounds who bought billets not for fewel but luggage; not to burn them and ſo warm himſelf, but to carry them on a froſty morning up ſtairs and down, and ſo heat himſelf by that labouring exerciſe. Wherefore let me perſwade you to enjoy your own, and ſo ſhun baſeneſs; reſerve a provident care for your own, and ſo avoid profuſeneſs.

Is your Husband fallen to poverty; let his poor condition make you rich; there is certainly no want, where there wants no content. It is a common ſaying, *That as Poverty goes in at one door Love goes out at the other*; and love without harbour falls into a cold and aguiſh diſtemper; let this never direct your thoughts, let your affection counterpoize all afflictions. No adverſity ſhould divide you from him, if your vowed faith hath individually tyed you to him.

Thus if you expoſtulate, your Chriſtian conſtant reſolves ſhall make you fortunate. If your fancy be on grounded deliberation, it will promiſe you ſuch good ſucceſs, as your Marriage-days ſhall never fear the bitter encounter of untimely repentance, nor the cureleſs anguiſh of an afflicted conſcience.

Now as I would have you, Gentlewomen, to be ſlow in entertaining, ſo be moſt conſtant in retaining. Lovers or Favourites are not to be worn

like

like Favers; now near your bosom, or about your wrist, and presently out of all request. Which to prevent, entertain none so near your heart, whom you observe to harbour in his breast something that may deserve your hate.

Carefully avoid the acquaintance of Strangers, and neither affect variety nor glory in the multiplicity of your Suitors. For there is no greater argument of mutability and lightness. Constant you cannot be where you profess, if change you do affect. Have a care; vows deliberately advised, and religiously grounded, are not to be slighted or dispensed with. Before any such things are made, sift him, if you can find any bran in him; task him, before you tye your self to take him. And when your desires are drawn to this period, become so taken with the love of your Choice, as to interpret all his actions in the best sense; this will make one Soul rule two hearts and one heart dwell in two bodies.

Before you arrive to this honourable condition all wanton fancy you must lay aside, for it will never promise you good success since the effect cannot be good where the object is evil. Wanton love hath a thousand devices to purchase a minutes penitential pleasure. Her eye looks, and by that the sense of her mind is averted; her ear hears, and by it the intention of the heart is perverted; her smell breaths, and by it her good thoughts are hindred; her mouth speaks, and by it others are deceived; by touch, her heat of desire upon every small occasion is stirred: never did *Orlando* rage more for his *Angelica* than these

these *Utopian* Lovers for their imaginary shadows.

These exorbitancies we must endeavour to remedy; and that therein we may use the method of art, we must first remove the cause, and the effect will follow. Let me then discover the incendiaries of this disorderly passion, next the effects arising from them, and lastly their cure or remedy.

The original grounds of this wanton fancy, or wandring phrenzie, are included in these two lines.

Sloth, Words, Books, Eyes, Consorts, and luscious fare,
The lures of lust, and stains of honour are.

For the first, sententious *Seneca* saith, *He had rather he exposed to the utmost extremities Fortune can inflict on him, than subject himself to Sloth and Sensuality.* For it is this only which maketh of Men, Women; of Women, Beasts; and of Beasts Monsters.

Secondly, Words corrupt the Disposition; they set an edg or gloss on depraved liberty; making that member offend most, when it should be imployed in profiting most.

Thirdly, Books treating of light Subjects, are Nurseries of wantonness; remove them timely from you, if they ever had entertainment by you, lest like the Snake in the Fable, they annoy you.

Fourthly, Eyes are those windows by which death enters. *Eve* looked on the fruit before she coveted; coveting, she tasted; and tasting,

she

ſhe periſhed; place them then on thoſe objects whoſe real beauty make, take them, and not on ſuch vanities which miſerably taint them.

Fifthly, Conſorts are thieves of time, which will rob you of many precious opportunities. Chuſe then ſuch Conſorts of whom you may have aſſured hope, that they will either better you or be better'd by you. Chuſe ſuch whom you may admire when you ſee and hear them; when you ſee their living Doctrine, and hear their wholſome inſtruction.

Laſtly, Luſcious fare is the fewel of inordinate deſires, which you muſt abſtain from, or be very temperate in, if you intend to have your underſtanding ſtrengthned, virtue nouriſhed, and a healthy bodily Conſtitution.

The next thing we are to inſiſt upon, is the evil effects of this wanton fancy, many may be here inſerted, might I not be taxed with prolixity, and terrifie the Reader with examples of too much horror and cruelty. But if you would underſtand them, our late *Italian* Stories will afford you variety, for the ſatisfaction of your curioſity; where indiſcreet love cloſeth her doleful *Scene* with ſo miſerable an *Exit*, as no Pencil can expreſs any picture more to the life than an Hiſtorical line hath drawn out the web of their misfortunes.

Now to cure this deſperate malady (though to you, Gentlewomen, I hope the cure is needleſs, being void of all ſuch violent diſtempers) the beſt and moſt ſoveraign Receipt, is to fortifie the weakneſs of your Sex with ſtrength of reſolution. Be not too liberal in the beſtowing

your

your favours; nor too familiar in publick converse.

Make a contract with your eyes not to wander abroad, lest they be catcht in coming home. Treat not of love too freely; play no waggish tricks with the blind boy; he hath a dangerous aim, though he hath no eyes; sport not with him that may hurt you; play not with him that would play on you. Your sports will turn to an ill jest, when you are wounded in earnest; let the Fly be your Emblem.

So long the foolish Fly plays with the flame,
Till her light wings are singed in the same.

Be watchful; there are many snares which students in Loves mysteries have laid to entrap Female credulity. How many are there can tip their tongues with Rhetorical protestations, purposely to gull a believing creature, for the purchase of an unlawful pleasure; which no sooner obtained, than the person slighted and left alone to bemoan her irrecoverable lost honour? With more safety therefore ought you to suspect, than too rashly to affect; and be sure you check your wild fancy by time lest a remedilesse check attend your choice. Repentance comes too late at the Marriage-night.

And yet I cannot commend your extraordinary coolness in affection, slighting all, as if none were worthy of your choice. The extreams of these two indisposed fancies ought to be seasoned with an indifferent temper.

Now the difference betwixt a wise and a wild love is this; The one ever deliberates before

for it loves; and the other loves before it deliberates.

There are a sort of wild Girls who compute their riches by the quantity of their Suitors. I have heard of a couple of Maids of different tempers, who contending with one another, said the one, *I have such and such vertuous and wealthy relations.* *I but* (replied the other) *I have more Suiters than thou hast friends.* *More shameless you* (answered the other) *unless you mean to set up an house of entertainment.* Such an one as this, never cares for more than to be married; if she may but see that day, it accomplisheth her content, though she have but one Comical-day all her life: Yea, it is as well as can be expected from their hands, if they attain unto that stile without some apparent foil. Such as these I could wish, to prevent the worst, they were married betimes, lest they marry themselves before time.

To you then, kind-hearted Gentlewomen, am I to recommend some necessary cautions; the careful observation of which I hope will prevent that danger which threatens the goodness of your Sex and Natures. The Index of your hearts you carry in your eyes and tongues; for shame learn silence in the one, and secrecy in the other. Give not the power to an insulting Lover to triumph over your weakness; and which is worse, to work on the opportunity of your lightness. Rather dam up those portals which betray you to your enemy; and prevent his entry by your vigilancy. Keep home and straggle not, lest by gadding abroad you fall

into

into *Dinah*'s danger and miſhap. Let not a ſtray'd thought prove the Traytor to your Innocency. Check your roving fancy; and if it uſe reſiſtance, curb it with greater reſtraint.

And now a word or two to you coy Ladies whom either coldneſs of nature hath benumb'd or coyneſs hath made ſubtil to diſſemble it. You can look and like, and yet turn away your head from what you love moſt. No object of love can take you, till it overtake you.

You may be modeſt, and ſpare a great deal of this coyneſs; yet ſo conceal and ſmoothly palliate your love, as your Lover may not deſpair of obtaining it. Indifferent courteſies you may ſhew without lightneſs, and receive them too in lieu of thankfulneſs.

Have a ſpecial regard to your Honour, which is of an higher eſteem than to be undervalued. Light occaſions are often-times grounds of deep aſperſions. Actions are to be ſeaſoned with diſcretion, ſeconded by direction, ſtrengthned with inſtruction, leſt too much raſhneſs bring the undertaker to deſtruction.

In the Labyrinth of this Life, many are our Cares, mighty are our Fears, ſtrong our Aſſailants, weak our Aſſiſtance; and therefore we had need have the Braſen-wall within us, to fortifie us againſt theſe evil occurrents. The ſcene of your life is ſhort; ſo live then that your noble actions may preſerve your memory long. It was the advice of *Seneca* to his Friend, Never to do any thing without imagining a *Cato*, a *Scipio*, or ſome other worthy *Roman* was preſent. To ſecond his advice (which may

conser on your glorious actions eternal praise, set always before your eyes, as an imitable mirrour, some good Woman or other, before whom you may live, as if she eyed and continually viewed you. There is no scarcity of Examples of such famous Women, who though weak in Sex and condition, yet parallels to Men for Charity, Chastity, Piety, Purity, and vertuous Conversation. It will not be amiss here in this place to insert some few eminent patterns for your Imitation.

The Gentlewomans Mirrour, or Patterns for their imitation, of such famous Women who have been eminent in Piety and Learning.

REvisit those ancient Families of *Rome*, and you shall find those Matrons make a Pagan State seem Morally Christian. *Octavia*, *Portia*, *Cæcilia*, *Cornelia*, were such, who though dead, their actions will make their memories live perpetually: Nor were *Nioſtrata*, *Corvina* and *Sappho*, Women less famous for Learning, than the other for blameless-Living. Neither have our modern times less flourished with Feminine Worthies, as might be illustrated with several eminent instances, were there not already of them so many Panegyricks extant.

It is said of *Dorcas*, *She was full of good works and alms which she did.* Yea even the Coats and Garments which she made when living, were shown the Apostle as arguments of her industry, and memorials of her piety. Hence it was that Saint *Jerome* counselled the holy Virgin

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Demetrias to eschew idleness; exhorting her when she had finished her Devotion, she should work with her hands after the commendable example of *Dorcas*; so that by change of works the day might seem less tedious, and the assaults of the Devil less grievous. And know, that this *Demetrias* was not one whom poverty did enforce to such actions of necessity, but one honourably descended, richly endowed, powerfully friended.

Devout mention is made of zealous *Anna*, who made frequent recourse to the Temple. Of whom to her succeeding memory the Scripture recordeth, that after her tears devoutly shed, her prayers sincerely offer'd, her religious vows faithfully performed, she became fully satisfied: Thus sighing she sought, seeking she obtain'd, and obtaining she retained a grateful memory of what she received.

Queen *Esther*, with what fervency and zeal did she make Gods cause the progress of her course, desiring nothing more than how to effect it, which was seconded with a successful conclusion? Because begun, continued, and ended with devotion.

Neither was *Judith* backward in zeal; Faith armed her with resolution, and constancy strengthned her against all opposition: Prayer was her armour, and holy desires her sole attendants. *Nazianzen* reporteth of his Sister *Gorgonia*, that by reason of the incessancy of her prayers, her knees seemed to cleave to the Earth. *Gregory* relates, that his Aunt *Thrasilla* being dead, was found to have her Elbows as hard

as horn, which became so by leaning to a Desk, at which she usually prayed. Such as these deserve your imitation, who prayed and obtain'd what they pray'd for, they liv'd and practic'd what they sought for; they dy'd and enjoy'd what they so long sighed for.

Should you consider what troops of furious and implacable enemies lie in Ambuscado for you; how many Soul-tempting *Syrens* are warbling notes of ruine to delude you; what fears within you, what foes without you, what furies all about you; you would not let one minute pass undedicated to some good employment.

The commendable and admired Chastity of *Penelope* must not be forgot, which suffer'd a daily siege; and her conquest was no less victorious than those Peers of *Greece*, who made *Troy* their triumph. Estimation was her highest prize, Suiters she got; yet amidst these was not her *Ulysses* forgot. Long absence had not estranged her affection; youthful consorts could not move in her thoughts the least distraction; neither could opportunity induce her to give way to any light action. Well might famous *Greece* then esteem her *Penelope* of more lasting fame than any Pyramid that ever she erected. Her unblemished esteem was of purer stuff than any Ivory Statue that could be reared.

Nor was *Rome* less beholden to her *Lucretia*, who set her honour at so high a price, that she held death too light to redeem such a prize.

Though force, fright, foes and furies gaz'd upon her,
Those were no wounds but wonders to her honour.

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The presence of a Prince no less amorous than victorious, could not win her; though with him, price, prayer and power, did jointly woo her. Well deserved such two modest Matrons the choice embraces of two such heroick Champions, as might equal their constant loves with the tender of their deareſt lives.

There were seven *Milesian* Virgins, who at such time as the *Gauls* raved and raged every-where, subjecting all to fire and faggot, deprived themselves of life, lest hostile force should deprive them of their honour. I have read of two Maidens living in *Leuctra*, a Town in *Bœotia*, who having in their Fathers absence hospitably entertained two young men, by whom made drunk with Wine, they were deflowred that very night; the next morning conceiving a mutual sorrow for their lost Virginity, became resolute Actors in their own bloody Tragedy.

We may draw nearer home, and instance this Maiden-constancy in one of our own. It was not long since there lived within the Walls of *London* a notable-spirited Girl, who notwithstanding she frequented places of publick concourse boldly, discoursed freely, expressed herself in all essays forwardly, yet so tender was she in the preservation of her honour, that being on a time highly courted by a spruce and finical Gallant, who was as much taken with the height of her spirit, wherewith she was endowed, as he preferred it before the beauty of an amorous face, wherewith she was not meanly enriched. She presently apprehending the looseness of his desires, seemingly condescended;

so that the business might be so secretly managed, as no occasion of suspition may be probably grounded. In order hereunto a Coach is provided, all things prepared, the place appointed where they shall meet, which for more privacy must be the Country. Time and place they observed; but before she would admit him to her imbraces, she told him (calling him aside) that she would never consent to any such thing with any Man, unless she had first tried his valour in the field; and to that purpose she had furnished her self with a Sword, and therefore bid him draw; he smilingly refus'd, as thinking she was in jest, but seeing by her home-passes how earnestly she prosecuted his life, he was constrained to draw: But this *Virago*, which was metal to the back, disarm'd him in an instant, and had like to have made this a bloody combat, instead of an amorous conflict. Our amazed Gallant not knowing what to think, say, or do, was at last compell'd to beg his life of her; in granting which, she bestow'd on him plentifully her Kicks, advising him ever after to be more wary in the attempting a Maidens Honour.

Excellent was the answer of the *Lacedemonian* Wives, who being courted and tempted to lewd and immodest actions, made this reply, *Surely we should give way to this your request, but this you sue for, lies not in our power to grant; for when we were Maids, we were to be disposed of by our Parents; and now being Wives, by our Husbands.*

Lastly, (that I may avoid prolixity) What

singular

ſingular mirrors of vidual Continency and Matron-like modeſty were, *Cornelia*, *Vetruria*, *Livia*, and *Salvina*? Now what may you ſuppoſe did theſe Pagan Ladies hold to be the abſolute end whereto this tender care of their reputation aſpired chiefly, and wherein it moſt cheerfully reſted? It was not riches, for theſe they contemned, ſo their honour might be preſerved: Certainly there was implanted in them an innate deſire of moral goodneſs, mixed with an honeſt ambition, ſo to advance their eſteem during life, that they might become Examples to others of a good moral life, and perpetuate their memories after death.

Your ambition, Gentlewomen, muſt mount more high, becauſe your Converſation is moſt heavenly. It is immortality you aſpire to, a lower orb cannot hold you; nothing elſe may confine you.

Of Marriage, and the duty of a Wife to her Husband.

MArriage is an holy and inviolable bond; if the choice on both ſides be good and well-ordered, there is nothing in the World that is more beautiful, more comfortable. It is a ſweet Society, full of truſt and loyalty. It is a fellowſhip, not of hot diſtempered love, but endeared affection; for theſe two are as different as the inflamed fit of an high Feaver, from the natural heat of a ſound and healthy body. Love in the firſt acceptation is a diſtemper, and no wonder then that Marriages ſucceed ſo

ill, which have their original from ſuch diſordered amorous deſires. This boiling affection is ſeldom worth any thing. There are theſe two Eſſentials in Marriage, Superiority and Inferiority. Undoubtedly the Husband hath power over the Wife, and the Wife ought to be ſubject to the Husband in all things. Although the Wife be more noble in her extraction, and more wealthy in portion, yet being once Married is inferior to her Husband in condition. Man, of human-kind, was Gods firſt workmanſhip; Woman was made after Man, and of the ſame ſubſtance, to be ſubſervient and aſſiſting to him.

Though the power of an Husband in this Kingdom extends it ſelf farther than it is commonly exerciſed, yet ſomething more moderate than in forreign parts. Amongſt the *Romans* the Husband had power to kill the Wife in four caſes; Adultery, ſuborning of Children, counterfeiting falſe Keys, and drunkenneſs.

It is cuſtomary among the *Indians* (but I do not therefore approve of it as lawful) that when the Husband dies, the death of the Wife immediately follows. This is not only practiced by the publick Laws of the Country, but oftentimes with ſuch ardent affection, that the Wives (for they allow Polygamy) will contend one amongſt the other who ſhall firſt ſleep with their departed Husband. Though this cuſtom I cannot only reject as unreaſonable, but cruel and horrible; ſo I cannot but applaud thoſe Wives (as they are in duty bound) who affectionately and patiently content themſelves to accompany their

Husbands

Husbands in all conditions, in adverſity as well as proſperity.

Many Examples hereof we may find at home as well as abroad, though in theſe late depraved and corrupted times there are not ſo many as may juſtly be deſired. *Lentulus* being exiled by a Decree of the *Roman* Senate into *Sicily*, his loving Wife *Sulpitia* ſold all, and followed him thither. *Ipſicrates* follow'd her vanquiſhed Husband and King *Mithridates* throughout all extremities, notwithſtanding ſhe was advantagiouſly perſwaded to the contrary.

Theagena Wife to *Agathocles* ſhew'd admirable conſtancy in her Husbands greateſt miſery; ſhewing her ſelf moſt his own; when he was relinquiſht and forſaken of his own; cloſing her reſolution with this noble concluſion, She had not only betaken her ſelf to be his companion in proſperity, but in all fortunes which ſhould befal him.

Conform your ſelves to this mirror, and it will reform in you many a dangerous error. Thus if you live, thus if you love, honour cannot chuſe but accompany you living; much comfort attend you loving, and a virtuous memory embalm you dying.

The more particular duties of a Wife to an Husband, are firſt, to have a greater eſteem for him than for any other perſon; and withal, to have a ſetled apprehenſion. that he is wiſe and prudent. That Woman that will entertain mean and low thoughts of her Husband, will be eaſily induced to love another, whom ſhe ought not to affect. On this good eſteem depends a great

great part of the Wives obedience, who will be apt to run into extravagancies when ſhe is once poſſeſſed of the weakneſs of her Husbands underſtanding: She is to give honour, reſpect, and reverence to her Husband; ſo have the wiſeſt ever done, and thoſe which do it not, betray their indiſcretion; with reverence ſhe is to expreſs her obedience in all lawful things; and apply and accommodate her ſelf (as much as in her lies) to his humour and diſpoſition.

You muſt be mindful of what you promiſed your Husband in Marriage; and the beſt demonſtration thereof will be in your carriage; honour and obey, and love no mans company better than his.

Be quiet, pleaſant, and peaceable with him, and be not angry, when he is ſo; but endeavour to pacifie him with ſweet and winning expreſſions; & if caſually you ſhould provoke him to a paſſion, be not long ere you ſhew ſome regret, which may argue how much you are diſpleaſed with your ſelf for ſo doing; nay bear his anger patiently, though without a cauſe.

Be careful to keep your houſe in good order, and let all things with decency be in readineſs when he comes to his repaſt; let him not wait for his meals, leſt by ſo ſtaying his affairs be diſorder'd or impeded. And let what-ever you provide be ſo neatly and cleanly dreſt, that his fare, though ordinary, may engage his appetite, and diſingage his fancy from Taverns, which many are compell'd to make uſe of by reaſon of the continual and daily diſſatisfactions they find at home.

Shew

Shew reſpect and kindneſs to what Friends he brings home with him, but more eſpecially to his Relations; for by this means he will find your love to him by your reſpect to them; and they will be obliged to love you for your own as well as his ſake.

Suffer not any to buz in your ears detracting ſtories of him, and abhor it in your Servants; for it is your duty to hide his faults and infirmities, and not detect them your ſelf, or ſuffer them to be diſcovered. Take them for your greateſt enemies who perſwade you againſt your Husband; for without queſtion they have ſome dangerous deſign in it. *Thoſe whom God hath joined together, let no man put aſunder*; Curſed then is that inſtrument which occaſions their ſeparation.

Breed up your Children in as much or more obedience to him than your ſelf; and keep them in ſo much awe that they ſhew no rudeneſs before him, or make any noiſe to his diſturbance. Make them ſhew him all awful regard, and keep them ſweet, clean, and decent, that he may delight himſelf in them.

Let him ſee your love to him in your care for them; educating and bringing them up in the knowledg of Religion, with their Learning.

Be careful to manage what money he doth truſt you with, to his and your own credit: abuſe not the freedom you have of his purſe, by being too laviſh; and pinch not the Guts of your Family at home, that you may pamper yours abroad; or throw away that money in buying

buying trifles, which ſhall evidence your vanity as well as luxury.

To govern an Houſe is an excellent and profitable employment; there is nothing more beautiful than an Houſhold well and peaceably governed; it is a profeſſion that is not difficult; for ſhe that is not capable of any thing elſe, may be capable of this.

The principal precepts that belong to the frugal ordering and diſpoſing Houſhold-affairs may be compremis'd under theſe heads.

Firſt to buy and ſell all things at the beſt times and ſeaſons.

Secondly, to take an eſpecial care that the goods in the houſe be not ſpoiled by negligence, of ſervants or otherwiſe.

Let me counſel you not only to avoid unneceſſary or immoderate charges, but alſo with a little coſt make a great ſhew; but above all ſuffer not your expence to exceed the receipt of your Husbands income. There is a Proverbial ſaying, *That the Maſters eye maketh the Horſe fat*; I am ſure the active vigilance of a good and careful Wife is the ready way to enrich a bad Husband.

Of Womens behaviour to their Servants, and what is to be required of them in the houſe, or what thereunto appertains.

IF by a thorough inſpection and experience, you find you have a faithful Servant, give her to underſtand you are not inſenſible thereof by your loving carriage, and kind acknowledgment of her fidelity, and frequently find out ſome occaſions to give her ſome little encouragements to engage her continuance therein; do not diſhearten her in her duty, by often finding fault where there is little or none committed, yet be not remiſs in reproving where ſhe doth amiſs.

If you find you have a bad or unfaithful Servant (as now adays there are too many, more than ever) whom you cannot either by fair means or foul reclaim: Vex not nor fret at what you ſee is remedileſs, but firſt making her thoroughly ſenſible of her errors, give her fair warning to provide for her ſelf, and convenient for your own affairs; and do not (as a great many much to blame) give too ill a character of her, which will raiſe you little benefit, although it may lay the baſis of her utter ruin; but rather be ſilent if you cannot ſpeak good, which courſe I ſhould think was ſufficient to work on the greateſt ſtupidity for a future amendment. Though a bad Servant detain not the wages, nor any part that is juſtly due, *for, the Labourer is worthy of his hire.*

Be not too paſſionate with your Servants; and

and look narrowly to them, that they waſte or lavish nothing, leſt thereby you impair your eſtate, and ſo purchaſe the repute of a careleſs and indiſcreet Woman.

If you find that they affect bravery too much, and preſume to wear what misbecomes their preſent condition, rebuke them mildly into a moderation for their future advantage, and the credit of the Family wherein they are.

Let not the buſineſs of the Houſe take them clearly off the ſervice of God, but let them ſo relieve one the other in their duties, that they may be ſometimes hearers of a good Sermon; and do not forget to make enquiry how they improve by what they hear at Church, and in your own houſe.

Let every Servant, Men and Women have their daily work appointed them, which muſt be duly exacted, and taken account of, either by your ſelf, or ſome ſuperior ſervant conſtituted by you for that purpoſe, and let not your conſtant and painful care of your worldly affairs exclude your greateſt concern, the things of Heaven; and therefore appoint certain hours, Morning and Evening for publick prayers for the Family, and let not any Servant be abſent, unleſs ſome extraordinary occaſion hinder.

As near as you can, keep one ſet and certain time with good orders obſerved for the Table, in which be free, yet frugal. Let there be a competent allowance for the Servants, that they may have no juſt cauſe to complain; nor ſo much ſuperfluity as that they may entertain a ſort of looſe Goſſips in corners, the very bane and ſpoil of Servants.

In-

Invert not the course of Nature (as too many do of late) by converting day into night, and night into day ; but keep good hours for your repose, that your Servants may be the better disposed for the next day's labour. Observe due times for washing and smoothing up the Linnen quickly, that it may not be thrown up and down and be mildewed and spoil'd, and so be fit for nothing but the wash again; and forget not to dearn or mend it every week, that it may not run to tatters before it be half-worn ; and do not suffer any Servant to be idle.

If you have a Dairy, see it be kept clean and neat. Let not the Corn in the Granary muste and spoil for want of skreening and turning.

Let your Servant see that your Beasts and Poultry be fatted in their due season ; and that your Stable keep no more Horses than your own.

In the Brew-house, that the first Wort be not drunk up by idle people, and so the smallness of your Beer become a disparagement to your Family.

In the Bake-house, that your Dough which should be for the finest Bread at your Table, be not half consumed in making of Cakes. That there be always Bread enough for the Servants before hand, for it is a point of ill Huswifry to eat hot or very new Bread.

In the Kitchin, that there be no Necessaries wanting, nor no waste or spoil made, but that the Meat be salted, and spent in due time.

In the Parlour, let the Fire be made, and the Cloth laid in due time, that the Cook may

have no excuſe for the ſpoiling of his Meat.

In the Chambers, that every thing be kept cleanly; the Beds often turned, the Furniture often beaten in the Sun, and well bruſhed.

Every Saturday take an account of every Servants layings out; and once a Month an account of all the expences of the whole Houſe.

In the Buttery and Cellars, that the Butler be careful of not making every idle fellow drunk that comes to the Houſe, and ſo ſquander away without credit the Wine, Ale, and Beer.

Now becauſe you will have frequent occaſions for Banquets, in the entertaining of perſons of Quality, I think it not unfit for a Gentlewoman to learn the art of Preſerving and Candying, of which I ſhall, according to the Profeſſion I make thereof, give you an ample account or inſtruction in ſome Chapters following. Frugality will perſwade you to learn theſe excellent Arts, for in the conſtant uſe of the product thereof, you will ſave much for Sweetmeats, you will make much cheaper than you can buy them, and more commendable.

Other things you will meet withal worthy of your obſervation, of which this is no mean one, moſt requiſite and in no wiſe diſhonourable; that is, your underſtanding how to dreſs Meat as well as eat it that your Servants may be guided by you, and not you by them.

Gentlewomen, I will appeal to you as perſons competent to judg whether the right underſtanding of theſe things be not altogether requiſite

requiſite and neceſſary; and as to your divertiſements, none carries in it more profit than Cookery. Now to the intent I may be inſtrumental to the making up a compleat and accompliſhed Gentlewoman, give me leave here to ſet you down ſuch *A-la-mode* inſtructions, as may perfectly inform you in every thing that belongs to the commendable art of Cookery.

Terms for Carving all ſorts of Meat at Table.

BEfore we ſhall treat of the body of Cookery, I think it fit by way of Prologue or Introduction, to acquaint you with thoſe proper terms in Carving, which are uſed abroad and at home, by the curious ſtudents in the art of Carving; take them thus as follows.

In cutting up all manner of ſmall Birds, it is proper to ſay, Thigh them; as thigh that Woodcock, thigh that Pidgeon; but as to others ſay, Mince that Plover, Wing that Quail, and Wing that Partridg, Allay that Pheaſant, Untach that Curlew, Unjoint that Bittern, Diſfigure that Peacock, Diſplay that Crane, Diſmember that Hern, Unbrace that Mallard, Fruſt that Chicken, Spoil that Hen, Sauce that Capon, Lift that Swan, Rear that Gooſe, Tire that Egg. As to the fleſh of Beaſts, Unlace that Coney, Break that Deer, and Leach that Brawn.

For Fiſh; Chine that Salmon, String that Lamprey, Splat that Pike, Sauce that Plaice, and Sauce that Tench, Splay that Bream, Side that Haddock, Tusk that Barbel, Culpon that Trout, Tranſon that Eel, Tranch that Sturgeon, Tame that Crab, Barb that Lobſter.

Quaint Directions for the Carving all manner of FOWL.

IF you will *Lift a Swan*, ſlit her right down in the middle of the Breaſt, and ſo clean through the back, from the neck to the rump, and ſo divide her equally in the middle without tearing the fleſh from either part; having laid it in the Diſh with the ſlit-ſides downwards, let your ſawce be Chaldron a-part in Sawcers.

You muſt *Rear* or *Break a Gooſe roaſted*, by taking off the Legs very fair; then cut off the Belly-piece round cloſe to the lower end of the Breaſt; lace her down with your knife clean through the Breaſt on each ſide, a thumbs breadth from the Breaſt-bone; then take off the wings on each ſide, with the fleſh which you firſt laced, raiſing it up clear from the bone, then cut up the merry-thought, and having cut up another piece of fleſh which you formerly laced, then turn your Carcaſe, and cut it aſunder the Back-bone, above the Loyn-bones; then take the rump-end of the Back-bone, and lay it at the fore-end of the merry-thought, with the skinny ſide upward; then lay your Pinions on each ſide contrary, ſet your Legs on each ſide contrary behind them, that the bone-end of the Legs may ſtand up croſs in the middle of the Diſh, and the wing-Pinions on the outſide of them; put under the wing-Pinions on each ſide the long ſlicesof fleſh which you did cut from the Breaſt-bone, and let the ends meet under the Leg-bones.

If

If you would cut up a *Turky* or *Buſtard*, raiſe up the Leg very fair, then open the Joint with the point of your ſharp Knife, yet take not off the Leg; then lace down the Breaſt on both ſides, and open the Breaſt-pinion, but take it not off; then raiſe up the Merry-thought betwixt the Breaſt-bone and the top of the Merry-thought, lace down the fleſh on both ſides of the Breaſt-bone, and raiſe up the fleſh called the Brawn, turn it outwards on both ſides, but break it not nor cut it off; then cut off the Wing-pinion at the Joint next the Body, and ſtick on each ſide the Pinion in the place where you turned out the Brawn, but cut off the ſharp end of the Pinion, take the middle piece and that will juſt fit the place. You may cut up a *Capon* or *Pheaſant* the ſame way; but be ſure you cut not off the Pinion of your *Capon*, but in the place where you put the Pinion of the *Turky*, place there your divided Gizard on each ſide half.

In the *diſmembring of an Hern*, you muſt take off both the Legs, and lace it down the Breaſt; then raiſe up the fleſh, and take it clean off, with the Pinion; then ſtick the head in the Breaſt, ſet the Pinion on the contrary ſide of the Carcaſe, and the Leg on the other ſide, ſo that the bones ends may meet croſs over the Carcaſe, and the other Wing croſs over upon the top of the Carcaſe.

If you will *Unbrace a Mallard*, raiſe up the Pinion and the Leg, but take them not off; raiſe the Merry-thought from the Breaſt, and lace it down ſloppingly, on each ſide the Breaſt with your Knife.

Turn the Back downwards, if you unlace a Coney, and cut the Belly-flaps clean off from the Kidneys; then put in the point of your Knife between the Kidneys, and looſen the fleſh from each ſide the bone; then turn up the back of the Rabbat, and cut it croſs between the Wings, and lace it down cloſe by the bone on each ſide; then open the fleſh from the bone, againſt the Kidney, and pull the Leg open ſoftly with your hand, but pluck it not off; then thruſt in your Knife betwixt the Ribs and the Kidney, ſlit it out, then lay the Legs cloſe together.

In the *allaying of a Pheaſant*, and *winging a Partridg*, you muſt raiſe their Wings and Legs as if they were Hens.

If you mince your Partridg, ſauce him with Wine, powder of Ginger and Salt, and ſo ſet him on a Chafing-diſh of Coals to keep Warm. Uſe a Quail after the ſame manner.

Diſplay a Crane thus: Unfold his Legs, and cut off his Wings by the Joints; then take up his Wings and Legs, and ſauce them with powder of Ginger, Muſtard, Vinegar and Salt: *Diſmember a Hern* in the ſame manner, and ſauce him accordingly; ſo likewiſe unjoint a Bittern, but uſe no ſauce but ſalt.

I ſhall now proceed to give you ſome Inſtructions in the art of *Cookery*; which I ſhall rank in an Alphabetical order compendiouſly.

Artichoaks

Artichoaks Fried.

Boil your Artichoaks, and ſever them from the bottom, then ſlice and quarter them; having ſo done, dip them in Butter, and fry them in Butter. For the ſauce, take Verjuice, Butter, and Sugar, with the juice of an Orange, lay Marrow on them, and having garniſht them with Marrow, ſerve them up.

Artichoaks Stewed.

Artichoaks being boil'd, take out the core, and take off the leaves, cut the Bottoms into quarters, ſplitting them in the middle, then put them into your flat ſtewing-pan, with Manchet-toaſts therein, laying the Artichoaks on them, with an indifferent quantity of Marrow, five or ſix large Maces, half a pound of preſerved Plumbs with the Sirrup, Verjuice, and Sugar; let them thus ſtew two hours, if you ſtew them in a Diſh, ſtir them not thence, but ſerve them up in it, laying on ſome Barberies preſerv'd, and ſuch-like, ſo ſippet it and ſerve it up; Inſtead of preſerved Plumbs, you may ſtew thoſe which are ordinary, and will do near as well, and are much cheaper.

An Almond-Pudding.

Take a pound of Almond-paſte, ſome grated Biſket-bread, Cream, Roſewater, yolks of Eggs, beaten Cinnamon, Ginger, Nutmeg, ſome boiled Currans, Piſtaches and Musk, boil it in a Napkin, and ſerve it in a Diſh, with beaten Butter and Sugar ſcrap'd thereon.

An Almond-Pudding in Guts.

Get a pound of Almonds blanched, beat them very ſmall with Roſe-water, and a little

good new Milk, or Cream, with two or three blades of Mace, and ſome ſliced Nutmegs; when it is boiled, take the Spice clean from it, then grate a penny-loaf, and ſeirce it through a Cullender, put it into the Cream, and let it ſtand till it be pretty cool; then put in the Almonds, five or ſix yolks of Eggs, Salt, Sugar, and good ſtore of Marrow, or Beef-ſuet, finely minced, and ſo fill the Guts.

An Almond-Tart.

Strain beaten Almonds with Cream, yolks of Eggs, Sugar, Cinnamon and Ginger, boil it thick, and fill your Tart therewith.

Almond-Cream.

Take half a pound of Almond-paſte, beaten with Roſe-water, and ſtrain it with a quart of Cream, put it in a Skillet with a ſtick of Cinnamon, and boil it, ſtir it continually, and when it is boiled thick, put Sugar to it, and ſerve it up cold.

Apple-Cream.

Take a dozen Pippins, or more, pare, ſlice, or quarter them, put them into a Skillet, with ſome Claret-wine, and a race of Ginger ſliced thin, a little Lemmon-peel cut ſmall, and ſome Sugar; let all theſe ſtew together till they be ſoft, then take them off the fire, and put them into a Diſh, and when they be cold, take a quart of boil'd Cream, with a little Nutmeg, and put in of the Apple as much as will thicken it; and ſo ſerve it up.

Apricocks green Baked.

When your Apricocks are green, and ſo tender that you may thruſt a pin through the ſtone, ſcald

ſcald them, and ſcrape the outſide, oft putting them in water as you peel them, till your Tart be ready, then dry them well, and fill your Tart with them, and lay on good ſtore of fine Sugar, cloſe it up and bake it, ice it, ſcrape on Sugar, and ſerve it up.

Barley-broth.

Boil the Barley firſt in two waters, having firſt pickt it well, then join it with a knuckle of Veal, and ſeeth them together; to the Broth add Raiſins, ſweet herbs, large Mace, and the quantity of a fine Manchet ſliced together, then ſeaſon it with ſalt.

BISK.

There are divers ways to make a Bisk, but the beſt is this; Take a Leg of Beef, and knuckle of Veal, boil them in two Gallons of fair water, ſcum them clean, and put to them ſome Cloves and Mace, then boil them from two Gallons to three quarts of broth; being boiled, ſtrain it thin, put it into a Pipkin; when it is cold take off the fat and bottom, and put it into a clean Pipkin, and keep it warm till the Bisk be ready; boil the Fowl in the liquor of the Marrow-bones of half a dozen peeping Chickens, and as many peeping Pidgeons in a clean Pipkin.

Then have pallats, noſes and lips, boil'd tender, blanch'd and cut into pieces as big as a ſixpence; alſo ſome Sheeps-tongues boil'd, blanch'd, larded, fried, and ſtewed in gravy, with ſome Cheſnuts blanched; alſo ſome Cocks-combs boiled

and blanched, with ſome yolks of hard Eggs. Stew all the aforeſaid in ſome roaſt Mutton, or Beef-gravy, with ſome Piſtaches, large Mace, a good big Onion or two, and Salt. Then take Lamb-ſtones blanch'd and ſlic'd, alſo ſweet-breads of Veal and ſweet-breads of Lamb ſlit, ſome great Oyſters parboil'd, and ſome Cock-ſtones: Fry the aforeſaid Materials in clarified Butter, ſome fried Spinnage, or Alexander-leaves, and keep them warm in an Oven, with ſome fried Sauſages made of minced Bacon, Veal, yolks of Eggs, Nutmegs, ſweet-Herbs, Salt, and Piſtaches; bake it in an Oven in cauls of Veal; and and being baked and cold, ſlice it round, fry it, and keep it warm in the Oven, with the aforeſaid baked things. Having prepared all theſe things in readineſs, take a great eight pound Diſh, and a ſix-peny *French* loaf, chip it and ſlice it into large ſlices, and cover all the bottom of the Diſh, then ſteep it well with your ſtrong broth, and upon that ſome Beef-gravy; then diſh up the Fowl on the Diſh, and round about it the fried Tongues, with the Lips, Pallats, Piſtaches, Eggs, Noſes, Cheſnuts, and Cocks-combs, and run them over the Fowls with ſome of the gravy, and large Mace. Then again run it over with fried Sweet-breads, Sauſages, Lamb-ſtones, Cock-ſtones, fried Spinnage, and the Marrow over all; next the carved Lemmons on the Meat, and run it over with the beaten Butter, yolks of Eggs and gravy beaten up till it be thick; laſtly, garniſh the Diſh with little Pyes, Dolphins of puff-paſte, Cheſnuts, boil'd and fried Oiſters, and yolks of hard Eggs.

Gen-

Gentlewomen, I muſt crave your pardon, ſince I know I have tired your patience in the deſcription of a Diſh, which though it be frequently uſed in Noblemens houſes, and with all this coſt and trouble put together by ſome rare whimſical *French* Cook, yet I cannot approve of it, but muſt call it a Miſcellaneous hodg-podg of ſtudied vanity; and I have here inſerted it not for your imitation, but admiration.

Beef haſhed.

In the making of a Haſh of Beef, take ſome of the Buttock and mince it very ſmall with ſome Beef-ſuet, or lard, and ſome ſweet herbs, ſome beaten Cloves and Mace, Pepper, Nutmeg, and a whole Onion or two; ſtew altogether in a Pipkin, with ſome blanched Cheſnuts, ſtrong broth, and a little Claret; let it ſtew ſoftly for the ſpace of three hours, that it may be very tender, then blow off the fat, diſh it, and ſerve it on ſippets, you may garniſh it with Barberries, Grapes, or Gooſeberries.

Beef A-la-mode.

Cut ſome Buttock-beef a quarter of an inch thick, and lard it with Bacon, having hackt it before a little with the back of your Knife, then ſtew it in a Pipkin with ſome gravy, Claret-wine, and ſtrong Broth. Cloves, Mace, Pepper, Cinnamon and Salt; being tender ſtewed, ſerve it on *French*-bread ſippets.

Beef Carbonadoed.

Steep your Beef in Claret-wine, Salt, Pepper, and

and Nutmeg, then broil it on the Embers over a temperate and unſmoaky fire, in the mean while boil up the liquor wherein it was ſteeped; and ſerve it for ſauce, with beaten Butter.

Beef baked, red-Deer-faſhion, in Pies or Paſties, either Surloine, Briſket, Buttock or Fillet, larded or not.

Let your Surloine be boned, and take off the great ſinew that lies on the back, lard the leaneſt parts of it with great lard, being ſeaſon'd with Nutmeg, Pepper, four ounces of each, two ounces of Ginger, and a pound of Salt, which ſeaſoning you muſt put into the Pye; but firſt lay a bed of good ſweet Butter, and a bay-leaf or two, half an ounce of whole Cloves, lay on your Beef, then put on the reſt of the ſeaſoning, and a few more Cloves, good ſtore of Butter, and a Bay-leaf or two, cloſe it up and bake it, it will require eight hours ſoaking; if you will eat it hot, half the ſeaſoning will ſerve, and then let your paſte be fine, otherwiſe coarſe.

To this quantity of fleſh you muſt have three Gallons of fine flower heapt meaſure. But the beſt way to bake red Deer is in coarſe paſte, either Pye, or Paſty; if Rye-meal, it will keep long, otherwiſe you may make it of Meal, as it comes from the Mill, uſing only boiling-water, without any other ſtuff.

Beef Collar'd.

In the right making of a Collar of Beef you muſt take the flank and lay it in Pump-water two or three days; ſhift it twice a day, then take

take it out, and dry it very well with clean Clothes, cut it in three layers, and take out the bones and moſt of the fat; then take three handfuls of Salt, and good ſtoore of ſweet Herbs choppped very ſmall, mingle them, and ſtew them betwixt the three layers, and lay them one upon another; then take an ounce of Cloves and Mace, and another of Nutmegs, and beat them well, and ſtrew it between the layers of Beef, rowl it up cloſe together, then lay ſome ſplices about it, and with pack-thread tye it up very cloſe and hard, put it in a long Earthen-pot, which are made on purpoſe for that uſe, tying up the top of the pot with cap-paper; ſet it into the Oven, let it ſtand eight hours, draw it, and taking it out of the pot, hang it up for uſe.

Brawn, how to make a Collar.

Take a fat Brawn of two or three years growth and bone the ſides; cut off the head cloſe to the ears, and cut five Collars of a ſide, bone the hinder-leg, or elſe five will not be deep enough; cut the Collars an inch deeper on the belly than on the back, becauſe the belly will ſhrink more in the boiling; make your Collars very even before you bind them up, not big at one end, and ſmall at the other, but fill them equally, and lay them a-ſoaking in fair water; be ſure that they be watered two days before you bind them up, ſhift and ſcrape them twice a day in that time, then bind them up with white tape; having your Boiler ready with the water boiling put in your Collars of the biggeſt bulk firſt, a

quarter

quarter of an hour before thoſe which are leſs. Boil them an hour with a quick fire, keeping the Boiler continually filled up with warm clean liquor and ſcum the fat clean off as it riſeth. After an hour, let it boil ſtill, but more leiſurely; being fine and tender boiled, ſo that you may thruſt a ſtraw through it, draw your fire, and let your Brawn remain till the next morning; between hot and cold, put your Brawn into moulds of deep hoops, and bind them about with pack-thread; when cold take them out and put them into ſouce made of boil'd Oatmeal ground or beaten, and bran boil'd in fair water, which you muſt ſtrain through a Cullender when it is cold, into that thing you intend to lay your Brawn; then put ſalt thereunto, and cloſe up the mouth of the Veſſel from the Air. When you uſe it, diſh it up with a ſprig of Roſemary on the top, dipt in the white of an Egg well beaten to froth, ſprinkled with flower, or with a ſtraight ſprig of Ew-tree.

Brawn made of a Sucking-Pig, otherwiſe called ſouced Pig.

Chuſe not a ſpotted Pig for handſomeneſs-ſake, but one that is white; ſcald him, and cut off his head, parting him down the back, draw and bone him, the ſides being throughly cleanſed from the blood, and ſoaked in ſeveral clean waters, dry the ſides thereof, ſeaſon them with Nutmeg, Ginger and Salt, rowl them, and put them up in clean Clothes; then take as much water as will cover it in the boiling-pan two inches over and above, and add two quarts of White-

White-wine thereunto. When the liquor boils, put in your Collars, with Salt, Mace, ſliced Ginger, Parſley-roots, and Fennel-roots ſcraped and picked; being half boil'd, put in a quart of White-wine more, being quite boil'd, put in ſlices of Lemon to it with the whole peel. Having ſouc'd it two or three days, diſh it out on plates with Vinegar; or ſerve it in Collars with Muſtard and Sugar.

A Calves-head roaſted

Take the Head, and cleave it, and remove from thence the Brains, purge it well from the blood, then ſteep the Head in fair water warm five hours, in that time ſhift it twice or thrice; the laſt time cleanſe the head; then boil the Brains and with it make a Pudding with ſome grated Bread, Beef-ſuet, and ſome Veal minced ſmall together with ſome Sage; let the pudding be ſeaſoned with Cloves, Mace, Salt, Ginger, Sugar, five yolks of Eggs and Saffron; fill the Head with this Pudding, then cloſe it up, and bind it faſt with pack-thread, ſpit it and bind on the Caul with ſome of the Pudding round about it; as it roaſts ſave the gravy; but when you uſe it for the ſauce, blow off the fat, and add thereunto a little White-wine, a Nutmeg ſliced, the juice of an Orange, Salt, and Sugar, and a piece of ſweet Butter; before you take up the head, dredg it with grated Bread, beaten Cinnamon, minced Lemmon-peel with a little Salt.

Calves-foot Pye, or Neats-foot Pye.

Take two pair of Calves feet, boil them tender and

and blanch them; being cold bone them, and mince them very ſmall, and ſeaſon them with Pepper, Nutmeg, Cinnamon, a little Ginger and Salt, and a pound of Currans, a quarter of a pound of Dates ſliced, a quarter of a pound of fine Sugar, with a little Roſe-water, and Verjuice, ſtir all together in a Diſh or Tray, laying a little Butter in the bottom of the Pye; then lay on half the meat in the Pye; take then the Marrow of three Marrow-bones, and lay that on the meat in the Pye, and the other half of the meat on the Marrow, and ſtick ſome Dates on the top of the meat, ſo cloſe up the Pye and bake it; being half baked, liquor it with Butter, White-wine or Verjuice, and ice it with Butter, Roſewater and Sugar, then ſet it in the Oven again till it be iced.

Capons Souced.

Take a good young fat Capon, finely pulled, drawn, and truſſed, lay it in ſoak two or three hours, with a Knuckle of Veal well jointed, and after ſet them a-boiling in a deep Braſs-pan, or large Pipkin in a gallon of fair water, when it boils, ſcum it, and put in four or five blades of Mace, two or three races of Ginger ſliced, ſome Fennel and parſley roots ſcraped and pickt, ſeaſon all with Salt. The Capon being tenderly boiled take it up, and when almoſt cold put it to your ſouced broth which you muſt boil with a quart of White-wine to a Jelly; putting this liquor into a convenient Veſſel, place your Capon therein, with two or three ſliced Lemmons, cover it cloſe and ſerve it at your pleaſure, garniſhing your

Diſh

Diſh with ſlices of Lemmon, Barberries, and ſom of the Jelly.

Calves-Chaldren-Mince-Pyes.

Let your Chaldrons or Muggets be boiled tender, & being cold mince them ſmall, with Beef-ſuet, or interlarded Bacon, ſome yolks of hard Eggs, Veal, Mutton, and Lamb cut ſmall; ſeaſon it with Cloves, Mace, Nutmeg, Pepper, a little Onion, and minced Lemon-peel, with ſalt, and Juice of an Orange; then lay on ſome ſlices of interlarded Bacon and Butter, cloſe it up and bake it; and when you draw it, liquor it with White-wine beaten with Butter.

Capon or Chicken in white-Broth.

Firſt boil the Capon in water and ſalt, then take three pints of ſtrong Broth, and a quart of White wine, and ſtew it in a Pipkin, with a quarter of a pound of Dates, half a pound of fine Sugar, four or five blades of large Mace, the Marrow of three Marrow-bones, an handful of white Endive; ſtew them very leiſurely; having ſo done, ſtrain the yolks of ten Eggs with ſome of the Broth. Before you diſh up the Capon ot Chickens, put the Eggs into the Broth, and keep it ſtirring that it may not curdle, and let it be but a little while on the fire; the Fowls being diſhed up, put on the Broth, and garniſh the Diſh with Dates, large Mace, Endive, preſerved Barberries. You may make a Lere of Almond-paſte, and Grape-verjuice.

Chicken-Pye.

Truſs the Chickens, then ſeaſon them lightly with

with Pepper, Salt and Nutmeg, lay them in the Pye, and lay on them ſome ſliced Dates, with the Marrow of two or three Marrow-bones, ſome large Mace, a quarter of a pound of Eringo-roots, ſome Grapes or Barberries, with Butter, cloſe it up and put it into the *Oven*; being half baked, liquor it with a Cawdle made of a Pint of White-wine or Verjuice, the yolks of five or ſix Eggs, with Sugar and Butter; ſhake liquor well in it, which you may colour green with the juice of Spinage: It is proper to ice theſe Pyes, or ſcrape Sugar on them.

Clouted Cream.

Take a gallon of new Milk from the Cow, two quarts of Cream, and twelve ſpoonfuls of Roſe-water, put theſe together in a large Milkpan, and ſet it upon a fire of Charcole well kindled, (be ſure the fire be not too hot) and let it ſtand a day and a night, then take it off and diſh it with a ſlice or ſcummer, let no Milk be in it, lay it in a Cream-diſh, with Sugar ſcraped thereon, and ſo ſerve it up.

Cabbedg-Cream.

Set over the fire ſix quarts of new Milk, and when it boils, pour it out into half a ſcore of Earthen-pans or bowls, as faſt as you can without frothing, ſet them apart, and when they are a little cold, gather the Cream that is on the top with your hand, rumpling it together, and lay it on a flat diſh; when you have laid three or four layers one on the other, wet a feather in Roſewater and Musk, and ſtroke over it, then

ſcarce

ſearce a little grated Nutmeg, and fine Sugar, then lay three or four lays more on, as before, thus doing till you have all the Cream in the bowl, and then put all the Milk together, and boil it again; and when it boils, do with it as you did before; it will yield thus four or five times ſeething, with which you muſt do as before, that it may lie round and high like a Cabbedg. You will do well to let one of the firſt Bowls to ſtand till laſt, that the Cream may be thick and crumpled, and that uſe for the uppermoſt lay, and ſo ſcrape Sugar in it. This muſt be made overnight for Dinner, and in the morning for Supper.

Carp Stewed.

Dreſs the Carp and take out the Milt, put it in a Diſh with the Carp, take out the Gall, then ſave the blood, and ſcotch with your knife the back of the Carp. If the Carp be large, take a quart of Claret, or White-wine, four or five blades of large Mace, ten Cloves, two large races of Ginger ſliced, two ſliced Nutmegs, with the tops of Time, Marjoram, Savory, and Parſley chopped very ſmall, four great Onions whole, three or four Bay-leaves, and ſome Salt; Stew them all together with the Wine when the liquor boils: Put in the Carp, with a quarter of a pound of ſweet Butter; being ſtew'd enough, take a large Diſh, and laying the Carp therein, pour the Sawce thereon with the Spices; lay on ſliced Lemon, with ſome of the peel cut ſmall, and run it over with beaten Butter; Garniſh the Diſh with Manchet grated and ſearced, and

carved ſippets laid round the Diſh. You may, for variety, the Carp being ſcaled, garniſh the body with ſtewed Oiſters, ſome fried in white Butter, ſome in green, made by the juice of Spinnage.

Carp Marinated.

Take a Carp, ſcale it, and ſcrape off the ſlime, wipe it clean with a dry Cloth, and ſplit it down the back, flowre it, and fry it in ſweet Sallet-oyl, or clarified butter; being fried criſp, lay it in a deep Diſh, or Earthen-pan, then take ſome white Claret-wine, white-wine-Vinegar, and put it into a broad-mouth'd Pipkin, with Roſemary, Time, ſweet Marjoram, Parſley, Winter-Savory, Bay-leaves, Sorrel and Sage, a like quantity of each, with ſome large Mace, ſliced Ginger, groſs Pepper, ſliced Nutmeg, whole Cloves and Salt, with as much Wine and Vinegar as will cover the Fiſh; boil all theſe together a little while, and then pour it on the Fiſh hot, and cover it cloſe to detain the ſpirits from evaporating for an hours ſpace, and then lay on your Lemon with Orange-peel. Thus you may marinate Soles, Plaice, or any other, whether Sea or freſh-water Fiſh; if you barrel or pack it up cloſe, it will be as good, and keep as long as Sturgeon.

Carp roaſted.

Take a live Carp, draw and waſh it, taking away the Gall, Milt or Spawn, then make a Pudding with ſome grated Manchet, ſome Almond-paſte, Cream, Currans, grated Nutmeg, raw yolks of Eggs, Sugar, Carraway-ſeed candied,

died, ſome Salt and Lemon; make a ſtiff-Pudding, and put it through the Gills into the belly of the Carp; then ſpit it, and when it is roaſted, make Sauce with the Gravy that falls from it, with juice of Orange, Sugar and Cinamon; beat up the Sauce thick with the Butter, and diſh it up.

Deer, Red and Fallow, roaſted.

Take a ſide or half-Haunch, and parboil it, then farce or ſtuff it with all manner of ſweet Herbs minced with Beef-ſuet; lay the Cawl over, and ſo roaſt it; when ready, diſh it up with a Gallendine-ſauce made with ſtrained Bread, Vinegar, Claret-wine, Cinamon, Ginger and Sugar, boil up theſe with a few whole Cloves, and a ſprig of Roſemary.

Deer Baked.

Take a ſide of Veniſon, bone and lard it with great lards as big as your little finger, and ſeaſon it with two ounces of Pepper, two ounces of Nutmeg, and four ounces of Salt, then make your Pye, and lay ſome Butter in the bottom thereof, then lay in your fleſh the inſide downward, coat it thick with ſeaſoning, adding a few Cloves and good ſtore of Butter, ſo cloſe it up and bake it, firſt baſting it with Eggs.

Egg-Mince-Pye.

Boil your Eggs hard, then mince and mix them with Cinamon, Currans, Carraway-ſeed, Sugar and Dates, minced Lemon-peel, Verjuice, Roſewater, Butter and Salt, with theſe fill your

Pyes; when baked, liquor them with Butter, White-wine, Sugar, and ice them.

Florentines on Paſte, or without Paſte.

Take a Leg of Mutton or Veal, ſhave it into thin ſlices, and mingle it with ſome ſweet Herbs, as ſweet Marjoram, Time, Savory, Parſley and Roſemary; being minced very ſmall, a Clove of Garlick, ſome beaten Nutmeg, Pepper, a minced Onion, ſome grated Manchet, and three or four yolks of raw Eggs, mix all together with a little Salt, ſome thin ſlices of interlarded Bacon, lay the Meat round the Diſh, on a ſheet of Paſte, or in the Diſh without Paſte; being baked, ſtick Bay-leaves round the Diſh.

Flowers of all ſorts Pickled.

Put them into a Gally-pot, or Glaſs, with as much Sugar as they weigh, fill them up with Wine-Vinegar. To a pint of Vinegar a pound of Sugar, and a pound of Flowers: ſo keep them for Sallets and boil'd Meats.

Grapes and Goosberries Pickled.

Pick them and put them in Verjuice, and ſo barrel them up.

Geeſe Boiled.

Take them being powder'd, and fill their bellies with Oatmeal, being firſt ſteeped in warm Milk, then mingle it with ſome Beef-ſuet, minced Onions and Apples, ſeaſon'd with Cloves, Mace, ſome ſweet Herbs minced, and Pepper, faſten the neck and vent, boil them, and ſerve them

them with Brewis, and Colliflowers or Cabbedg, running it over with beaten Butter; thus you may dreſs any ſort of Sea-fowl.

Haſhes ſeveral ways.

Firſt, of raw Beef, mince it very ſmall with Beef-ſuet or Lard, ſome ſweet-Herbs, Pepper, Salt, ſome Cloves and Mace, Cheſnuts or Almonds blanch'd, put in whole, ſome Nutmeg, and a whole Onion or two, and ſtew it in a Pipkin with ſome ſtrong broth two hours, put a little Claret to it, and ſerve it on Sippets, blowing off the fat, and garniſh it with Lemon or Barberries.

Otherways.

Cut your Beef, fat and lean, into Gobbets, as big as a Pullets Egg, and put them into a pot or Pipkin with ſome Carrots cut into pieces as big as a Walnut, ſome whole Onions, ſome Parſnips, large Mace, a faggot of ſweet Herbs, Salt, Pepper, Cloves, with as much water and wine as will cover them, let them thus ſtew three hours.

Haſhes of Neats-feet, or any feet, as Calves, Sheep, Deer, Hogs, Pigs or Lambs.

Boil them very tender, and being cold, mince them ſmall, then put Currans to them, beaten Cinamon, hard Eggs minc'd, Capers, ſweet Herbs minced ſmall, Cloves, Mace, Sugar, White-wine, Butter, ſliced Lemon or Orange, ſliced Almonds, grated Bread, Saffron, Grapes, or Barberries, ſo ſerve them on fine carved Sippets.

Haſhing of any feet.

Mince them ſmall, and ſtew them with White-

wine, Butter, Currans, Raiſins, Marrow, Sugar, Prunes, Dates, Cinamon, Mace, ginger, Pepper, and ſerve them on toaſts of fried Manchet.

Hares roaſted without and with the Skin.

Take an Hare and flay him, then lard him with ſmall lard, ſtick him with Cloves, and make a Pudding in his belly, with grated Bread, grated Nutmeg, Cinamon beaten, Salt, Currans, Eggs, Cream and Sugar; having made it ſtiff, fill the belly of the Hare and ſo roaſt it. If you will have your Pudding green, colour it with Spinage; if yellow, with Saffron. Let the Sauce be made of beaten Cinamon, Nutmeg, Ginger, Pepper, Prunes, Currans, a little grated Bread, Sugar and Cloves, all boiled up as thick as Water-gruel.

If you roaſt an Hare with the Skin on, draw out the Bowels, and make a farſing, or ſtuffing of all manner of ſweet Herbs minced very ſmall, then roul them in ſome Butter, and make a ball thereof, put it into the belly, and prick it up cloſe, baſte it with butter, and being almoſt roaſted, flay off the Skin, and ſtick on ſome Cloves on the Body, bread it with fine grated Manchet, Flower and Cinamon, froth it up, and diſh it on Sawce, made of grated Bread, Claret-wine, Wine-vinegar, Cinamon, Ginger, and Sugar, being boiled up to an indifferency.

Ipocras.

To make good Ipocras, you muſt take a gallon of Wine, three ounces of Cinamon, two ounces of ſliced Ginger, an ounce of Nutmegs, a quarter

quarter of an ounce of Cloves, twenty corns of Pepper, an handful of Roſemary-Flowers, three pounds of Sugar, and two quarts of Cream.

Jellies of ſeveral colours for all ſorts of Souſt Meats, and to be eaten alone.

Take four pair of Calves-feet, a knuckle of Veal, a good fleſhy Capon, take out the bones and fat, and caſt them into fair water, ſhift them three or four times in a day and night, then boil them in three gallons of fair water till ſix quarts be waſted, then ſtrain it into an Earthen-pan, let it cool, then take off the fat at top, and pare the bottom; then diſſolve it again in broth, and divide it into four equal parts, every part in a particular Veſſel, put a little Saffron into one of them, into another Cutcheneel, into a third Turnſole, let the laſt alone to its own natural whiteneſs; let each Veſſel have a quart of White-wine, and the juice of two Lemons. To the white Jelly add one race of Ginger pared and ſliced, and three blades of large Mace. To the red Jelly two Nutmegs, and the like quantity of Cinamon and Ginger. To the yellow or Amber-colour the ſame ſpices, and the like quantity; and to the Turnſole the ſame with a few Cloves. Then take eighteen whites of Eggs, and beat them with ſix pound of double refined Sugar, beaten ſmall and ſtirred together in a Tray, or great Baſon; with a rowling-pin, divide it equally into four parts, and diſtribute one to each Veſſel, being well mixed with Wine, and a little Musk, or Ambergriece, ſtir it about with your Jelly. Then ſet on your Jelly again on a fine Char-

cole fire, and let it ſtew near an hour, then make it boil up a little, ſo take it off; being ſomewhat cold, ſtrain it, and ſo let it ſtand for your uſe, caſting it into what mould you pleaſe.

Land or Sea-fowl, how to boil them.

Half roaſt the Fowls, ſticking on them ſome Cloves as they roaſt, ſave the Gravy, and when they are half roaſted, put them into a Pipkin with the Gravy, ſome Claret-wine, as much ſtrong broth as will cover them, Mace, Cloves, Pepper, Ginger, ſome fried Onions and Salt; ſtew all well together and ſerve them on carved ſippets.

Land-Fowl, the ſmaller ſort, how to boil, as Plovers, Quails, Blackbirds, Rails, Thruſhes, Snipes, Wheat-ears, Larks and Sparrows.

Take them and truſs them, or cut off the Heads and Legs, and boil them, ſcum your Pipkin, and put therein large Mace, White-wine, Currans well pickt and waſht, Dates, Marrow, Pepper and Salt; being well ſtewed, diſh them on carved Sippets; thicken the broth with ſtrained Almonds, Roſewater, and Sugar; garniſh them with Lemon, Barberries and grated bread.

Marrow-Pudding in a Diſh baked, garniſhed with Puff-paſte.

Take the Marrow of four Marrow-bones, two *French* breads, half a pound of Raiſins of the Sun ready boiled and cold, Cinamon a quarter of an ounce beaten, two grated Nutmegs, a quarter of a pound of Sugar, the like of Date, Sack half a pint, Roſewater a quarter of a pint,

ten

ten Eggs, two grains of Amber-griece. Now take a deep large diſh, and lay a lay of ſliced *French*-bread therein, and ſtrew it with Cinamon, Nutmeg, and Sugar, mingled together; alſo ſprinkle the ſlices of bread with Sack and Roſe-water, and then ſome Raiſins of the Sun, ſliced Dates, and good big pieces of Marrow, and thus make two or three lays of the aforeſaid ingredients with moſt Marrow on the top; then take two quarts of Cream, and ſtrain it with half a quarter of fine Sugar, with about a ſpoonful of Salt, and twelve Eggs, ſix of the whites taken away, then ſet the Diſh into the Oven, temperate, and not too hot, and bake it very white, then ſtrew ſome Sugar on and ſo ſerve it.

Mutton haſhed the French way.

Take a Shoulder of Mutton, and roaſt it three quarters and ſave the Gravy; ſlice the one half and mince the other, and put it into a Pipkin, with the Shoulder-blade, put to it ſome ſtrong broth of Mutton or Beef-gravy, large Mace, ſome Pepper, Salt, a big Onion or two, a faggot of ſweet Herbs, and a pint of White-wine; ſtew them all together cloſe covered, then take away the fat, and put ſome Oyſter-liquor thereunto; add alſo three pints of great Oyſters parboiled in their own liquor; theſe Materials being well ſtewed down, diſh up your meat, pouring your liquor thereon, and uppermoſt lay your ſtewed Oyſters, with ſliced Lemon and fine carved ſippets.

Marinated Mullet, Bace, Gurnet, or Rochet.

Take a gallon of White-wine-Vinegar, a quart of

of fair water, a good handful of Bay-leaves, as much Rosemary, and a quarter of a pound of beaten Pepper, put these together, and let them boil softly, season it with Salt, then fry your Fish in the best Sallet-oyl; this done, put the Fish in an earthen Vessel or Barrel, lay the Bay-leaves and Rosemary between every layer of the Fish, and pour the broth upon it; when it is cold, close up the Vessel.

Mullets Fried.

Scale, draw, and scotch them, after washing wipe them dry, and flowre them, fry them in Clarified Butter; being fried, put to them some Claret-wine, sliced Ginger, grated Nutmeg, an Anchovee, Salt, and sweet Butter beaten up thick, but first rub the dish with a Clove of Garlick: Chuse the least Mullets to fry.

Mullets or Bace baked.

Scale, garbedg, wash and dry the Bace or Mullet very well, lard it with Salt-Eel, season it and make a Pudding for it of grated Bread, sweet Herbs, and fresh Eel minced, put also the yolks of hard Eggs, Anchovee washt and minced very small, some Nutmeg and Salt, fill the belly herewith, or cut it into quarters, and season them with Nutmeg, Ginger and Pepper, lay them in your Pye, and make Balls, and lay them on the pieces of Mullet, then put on some Capers, Prawns, or Cockles, yolks of Eggs minced, Butter, large Mace, and Barberries, close it up; being baked, cut it up and fill it with beaten Butter, and garnish it with sliced Lemon. This is a very good way for Tench or Bream.

Mush-

Muſhrooms Fried.

Blanch them and waſh them clean; if they be large, quarter them, and boil them with Salt, Vinegar, and water, ſweet Herbs, large Mace, Cloves, Bay-leaves, and two or three Cloves of Garlick, then take them up, dry them, dip them in butter, and fry them in Clarified butter till they be brown; make your ſauce for them of Claret-wine; the juice of two or three Oranges, Salt butter, the juice of Horſe-radiſh-root beaten and ſtrain'd, ſliced Nutmeg and Pepper, put theſe into a Frying-pan, with the yolks of two or three Eggs, with ſome Mutton-gravy, beat or ſhake them well together in the Pan, that they curdle not, then rub a diſh with Garlick, and lay the Muſhrooms therein garniſht with Oranges and Lemons.

Muſhrooms ſtewed.

Take them freſh gathered, and cut off the end of the ſtalk; and as you peel them, put them in a diſh with White-wine; after they have layn half an hour, drain them from the Wine, and put them between two Diſhes, and ſet them on a ſoft fire without any liquor, and when they have ſtewed a while, pour away the liquor that proceeded from them, then put to your Muſhrooms a ſprig of Time, a whole Onion, four or five corns of whole Pepper, two or three Cloves, a piece of an Orange, a little Salt, and ſome ſweet butter, with ſome pure gravy of Mutton; cover them and ſet them on a gentle fire, ſo let them ſtew ſoftly till they are enough and very tender; when you diſh them, blow off the fat from

from them, and take out the Time, the Spice, and Orange, then wring in the juice of a Lemon, and ſtrew ſome Nutmeg thereon.

Neats-Tongues boiled.

Salt a Tongue twelve hours, or boil it in water and ſalt till it be tender, blanch it, ſerve it on carved Sippets and Brewis, with boiled Turnips and Onions, run it over with beaten Butter, and garniſh it with Barberries or Grapes.

Neats-tongues Stewed.

Take a Tongue & put it a-ſtewing between two Diſhes, being raw and freſh, put ſome ſtrong broth and White-wine to it, with ſome whole Cloves, Mace, and whole Pepper, ſome Capers, Salt, with Roots, as Carrots or Turnips, and ſtew them all together leiſurely the ſpace of two hours or more; then blanch it, and put ſome Marrow to it, give it a walm or two, then Serve it on Sippets finely carved, and ſtrew on ſome minced Lemon, Barberries or Grapes, and run it over with beaten Butter: Garniſh your Diſh with Manchets finely ſearced.

Neats-tongues, an excellent way how to dry them.

Take Salt beaten very fine, and ſalt-Peter, of each a like quantity, rub your Tongues very well with the Salts, and cover them all over with it; and as it waſts, ſupply them with more, then roul them in Bran, and dry them before a ſoft fire; before you boil them, lay them in Pump-water one night, and boil them in Pump-water.

Neats-Tongues roasted,

Take a Neats-tongue tenderly boiled, blanched, and cold, cut a hole in the butt-end, and mince the meat that you take out, then put some sweet Herbs finely minced to it, with a minced Pippin or two, the yolks of Eggs sliced, some minced Beef-suet, beaten Ginger and Salt, fill the Tongue and stop the end with a Caul of Veal, lard it and roast it, make your Sawce with Butter, Nutmeg, Gravy, and juice of Oranges: Garnish the Dish with sliced Lemon and Barberries.

Neats-tongue-Mine'd-Pye.

Take a fresh Neats-tongue, boil, blanch, and mince it, then mince four pound of Beef-suet by it self, mingle them together, and season them with an ounce of Cloves and Mace beaten, some Salt, half an Orange preserved, and a little Lemon-peel, shred with a quarter of a pound of Sugar, four pound of Currans, a little Verjuice and Rosewater and a quarter of a pint of Sack, stir all together, and fill your Pyes.

A Norfolk-Fool.

Take a quart of thick sweet Cream, and set it a-boiling in a clear scoured Skillet, with some large Mace and whole Cinamon, having boiled a little while, take the yolks of five or six Eggs beaten well and put to it; being off the fire, take out the Cinamon and Mace; the Cream being pretty thick, slice a fine Manchet into thin slices as many as will cover the botom of the Dish, and then pour on the Cream; trim the Dish

with

with carved Sippets; and ſtick it with ſliced Dates and ſcrap Sugar all over it.

Oyſters ſtewed.

Take a pottle of large Oyſters, parboil them in their own liquor, then waſh them from the dregs in warm water, and put them in a Pepkin, with a good big Onion or two, and five or ſix blades of large Mace, a little whole Pepper, a ſliced Nutmeg, a quarter of a pint of White-wine, as much Wine-vinegar, a quarter of a pound of ſweet Butter, with a little Salt, ſtew them together on a ſoft fire the ſpace of half an hour, then diſh them on Sippets of *French*-bread, ſliced Lemon on that and Barberies, then run them over with beaten Butter, and garniſh the diſh with grated Manchet ſcarced.

Oyſters Fried.

Strain the liquor from them, and parboil them in a Kettle, then dry and roul them in Flower, or make a batter with Eggs, Flower, a little Cream and Salt, dip them therein, and fry them in Butter. For the Sawce, boil the juice of three or four Oranges, ſome of their own liquor, a ſliced Nutmeg and Claret; being boiled a little, put in a ſlice of Butter, beating it up thick; having warm'd the Diſh, rub it with ſome Garlick, and lay therein the Oyſters; garniſhing the Diſh with ſlices of Orange.

Oyſter-Pyes.

Parboil your Oyſters in their own liquor, then

then take them out and wash them in warm water, dry them, and season them with Pepper, Nutmeg, yolks of hard Eggs and Salt; the pye being made, put a few Currans in the bottom, and lay on the Oysters with some sliced Dates in halfs, some large Mace, sliced Lemon, Barberries and Butter, close it up, and bake it, then liquor it with White-wine, Sugar, and Butter.

Otherways.

Take a pottle of Oysters, being parboiled in their own liquor, beard and dry them, then season them with large Mace, whole Pepper, a little beaten Ginger, Salt, Butter, and Marrow, then close and bake it; then make a Lear with White-wine, Oyster-liquor, and one Onion; boil these with a pound of Butter, minced Lemon, and a faggot of sweet herbs, and liquor the Pye therewith.

Oysters Pickled.

Take eight quarts of Oysters, and parboil them in their own liquor, then take them out and cleanse them in warm water, then wipe them dry, then take the liquor they were parboiled in, and clear it from the grounds into a large Pipkin, or Skillet, put to it a pottle of good White-wine, a quart of Wine-Vinegar, some large Mace, whole Pepper and a good quantity of Salt, set it over the fire and boil it leisurely, scum it clean, and being well boiled, put the liquor into Bartels, that will hold a quart or more, and when it is cold, put in the Oysters, and close up the head.

On-

Ox-cheeks baked in a Pye.

Being first cleansed from the slime, filth and blood, cut them in pieces, take out the bones, and season them with Pepper, Salt, and Nutmeg, then put them in a Pye with a few whole Cloves, a little seasoning, slices of Butter and Bacon over all; bake them very tender, and liquor them with Butter and Claret-wine.

A Calves-head Pye.

Take a Calves-head, soak it well, and take out the brains, boil the head and take out the bones; being cold, stuff it with sweet Herbs and hard Eggs chopped small, minced Bacon, and a raw Egg or two, Nutmeg, Pepper, and Salt; and lay in the bottom of the Pye minced Veal raw, and Bacon; then lay the Cheeks on it in the Pye, and sliced Bacon on that, then Spices, Butter and Grapes, or a Lemon, then close it up, bake it, and liquor it with butter only.

Puff-paste, the best way how to make it.

Take a pottle of Flower, mix it with cold water, half a pound of Butter, and the whites of five Eggs, work these together very well and stiff, then roul it out very thin, and put Flower under it and over it, then take near a pound of butter, and lay it in bits all over it, then double it in five or six doubles; this being done, roul it out the second time, and serve it as at the first, then roul it out and cut it into what form you please, and for what use, you need not fear the curle, for it will divide as often as you have doubled, ten or twelve times is enough for any use.

Pana-

Ponado's.

Boil fair water in a Skillet, put to it grated bread or cakes, good ſtore of Currans, Mace, and whole Cinamon; being almoſt boil'd, and indifferent thick, put in ſome Sack or White-wine, Sugar, and ſome ſtrained yolks of Eggs. Otherways, with ſliced Bread, Water, Currans, and Mace; and being well boiled, put to it ſome Sugar, White-wine, and Butter.

Poſſet of Sack, Claret, or White-wine, the beſt manner.

Take twenty yolks of Eggs, with a little Cream, ſtrain them, and ſet them by; then have a clean-ſcoured Skillet, and put into it a pottle of ſweet Cream, and a good quantity of whole Cinamon; ſet it a-boiling on a ſoft Charcole-fire, and ſtir it continually; the Cream having a good taſte of the Cinamon, put in the ſtrained Eggs and Cream into your Skillet, ſtir them together, and give them a walm, then have in readineſs ſome Sack or other Wine in a deep Baſon, or Poſſet-cup, good ſtore of fine Sugar, and ſome ſliced Nutmeg; the Sack and Sugar being warm, take out the Cinamon, and pour your Eggs and Cream very high into the Baſon, that it may ſpatter in it; then ſtrew on Loaf-ſugar.

Pompion-Pye.

Take a pound of Pompion, and ſlice it; an handful of Time, a little Roſemary, ſweet Marjoram ſtripped off the ſtalks, chop them ſmall; then take Cinamon, Nutmeg, Pepper, and a

few Cloves, all beaten; also ten Eggs, and beat them all together, with as much Sugar as you shall think sufficient; then fry them like a Froise; and being fried, let them stand till they are cold: Then fill your Pye after this manner: Take Apples sliced thin round-wise, and lay a layer of the Froise, and another of the Apples, with Currans betwixt the layers; be sure you put in good store of sweet Butter before you close it. When the Pye is baked, take six yolks of Eggs, some White-wine or Verjuice, and make a Caudle thereof, but not too thick; cut up the lid and put it in, and stir them well together whilst the Eggs and Pompions are not perceived, and so serve it up.

Pig roasted with the Hair on.

Take a Pig, and draw out his Entrails, Liver and Lights, draw him very clean at vent, and wipe him, cut off his Legs and truss him, and prick up the Belly close, Spit it, and lay it to the fire; have a care of scorching it; when it is a quarter roasted, the skin will rise up in blisters from the flesh, then with your hands or knife, pull off the skin and hair; being cleanly flay'd, cut slashes down to the bones, baste it with Butter or Cream, then bread it with grated white-bread, Currans, Sugar and Salt, all together; and thus baste it and dredg it till the Body be covered an inch thick, then the Pig being throughly roasted, draw it and serve it up whole, with Sauce made of Wine-Vinegar, whole Cloves, whole Cinamon, and Sugar boiled to a Syrup.

Pidgeons

Pidgeons boiled.

Being truſſed, put them into a Pipkin or Skillet, with ſome ſtrong broth, or fair water, boil and ſcum them, then put in ſome Mace, a faggot of ſweet Herbs, white Endive, Marigold-flowers and Salt, and being finely boiled, ſerve them on ſippets; and garniſh the Diſh with Mace and white Endive-flowers.

Pike boiled.

Take your Pike and waſh it clean, then truſs it whole, round, with the tail in his mouth, and his back ſcorched, or cut it in three pieces, and divide the middle-piece into two; then boil it in Water, Salt, and Vinegar, put it not in till the liquor boil, and then make it boil apace, and that will criſp your Pike; but afterwards ſoftly. For the Sauce, put into a Pipkin a pint of White-wine, ſliced Ginger, Mace, Dates quartered, a pint of large Oyſters with their liquor, a little Vinegar and Salt; boil them a quarter of an hour, then mince a few ſweet Herbs and Parſley, ſtew them till half the liquor be conſumed; the Pike being boiled, diſh it, and garniſh the Diſh with grated White-bread, or Ginger fine beaten, then beat up the Sauce with half a pound of Butter, minced Lemon or Orange, and pour it on the Pike with Sippets.

Pike ſtewed.

Take a Pike, ſlat it, and lay it in a Diſh; when the blood is clean waſhed out, put to it as much White-wine as will cover it, and ſet it a-ſtewing; when it boils, put in the Fiſh, and ſcum it,

and put to it some large Mace, whole Cinamon, and some Salt; when thorowly stewed, dish it on Sippets finely carved.

Pike Souc'd.

Draw and wash it clean from the blood and slime, then boil it in fair Water and Salt; when the liquor boils, put it to it, and boil it leisurely and simpering, season it savourily of the Salt, boil it not too much, nor in more water than will just cover it: If you intend to keep it long, put as much White-wine as Water, of both as much as will cover the Fish, some Wine-vinegar, sliced Ginger, large Mace, Cloves, and some Salt; when it boils put in the Fish, Spices, and some Lemon-peel, boil it up quick, and not too much; then take it up in a Tray, and boil down the liquor to a Jelly; lay some sliced Lemon on it, pour on the liquor, and cover it up close; when you serve it in Jelly, melt some of the Jelly, and run it over therewith; garnish your Dish with Barberries and sliced Lemon.

Pike Roasted.

Take a Pike; scour off the slime, and take out the Entrails, lard the back with pickled Herring, (you must have a sharp bodkin to make the holes to lard it) then take some large Oysters and Claret-wine; season the Oysters with Pepper and Nutmeg, stuff the Belly with the Oysters, and intermix the stuffing with Rosemary, Time, Winter-savory, sweet Marjoram, a little Onion and Garlick, sow these in the belly of the Pike; then take two sticks about the breadth of

of a lath, and with packthread tye the Pike to the Spit, tye alſo along the ſide of the Pike which is not defended with the Spit, Roſemary and Bays; baſte the Pike with Butter and Claret-wine; when it is roaſted, rip up the Belly, and take out the Herbs quite away, boil up the Gravy with Butter, and diſh it up.

Quaking Pudding.

Slice the Crum of a Peny-manchet, and infuſe it three or four hours in a pint of ſcalding hot Cream, covering it cloſe, then break the bread with a ſpoon very ſmall, and put to it eight Eggs (but four whites), and beat them together very well, then ſeaſon it with Sugar, Roſewater and grated Nutmeg; if you think it too ſtiff, qualifie that fault with cold Cream, and beat them well together, then wet the bag or napkin, and flower it, put in the Pudding, and ty it hard, boil it half an hour, then diſh it and put Butter to it, Roſewater and Sugar, and ſo ſerve it to the Table.

Quince-Pyes.

Make choice of fair Quinces to make your Pye withal, pare them very thin, and core them, and lay them within your paſte; add thereunto two races of Ginger ſliced, as much Cinamon broken into bits, and eight or ten whole Cloves; lay theſe with the Quinces cloſe packed, with as much refined Sugar as the Quinces weigh, cloſe it up; and having ſoaked four or five hours in the Oven, take it out and ice it.

You may otherwiſe make a Quince-Pye thus: Take a gallon of Flower, a pound and half of

Butter, ſix Eggs, thirty Quinces, three pound of Sugar, half an ounce of Cinamon, the like quantity of Ginger and Cloves, and ſome Roſe-water, then make it into a Pye or Tart; when it is baked, ſtrew on ſome double refined Sugar.

An excellent reſtorative for a weak back.

Take Clary, Dates, the pith of an Ox, and chop them together, put ſome Cream to them, Eggs, grated Bread, and a little white Sanders, temper them all well together, fry them, and let it be the firſt thing you eat in a morning. You may alſo take the leaves of Clary, and Nepe, and fry them for Breakfaſt.

A moſt incomparable broth or drink for a ſick perſon.

Procure a good fleſhy Capon, and take the fleſh from the bones, or chop it in pieces very ſmall, and not waſh it, then put it in a Roſe-Still, with ſlices of Lemon-peel, Wood-ſorrel, with other reſtorative herbs, being diſtilled, give it the ſick perſon to drink.

Rice-Tart.

Boil your Rice in Milk or Cream; being tender boiled pour it into a Diſh, and ſeaſon it with Nutmeg, Ginger, and Cinamon, Pepper, Salt, Sugar and the yolks of ſix Eggs; put it in the Tart when it is baked ſcrape Sugar thereon.

Rice-Cream.

Take a quart of Cream, two handfuls of Rice-flower,

flower, and a quarter of a pound of Sugar, mingle the Flower and Sugar very well together, and put it in the Cream, then beat the yolk of an Egg with a little Rosewater, put it to the Cream and stir them all together, set it over a quick fire, and keep it continually stirring till it be as thick as Pap.

Another excellent and rare Cream.

Take a pound of Almond-paste, fine beaten with Rosewater, mingle it with a quart of Cream, six Eggs, a little Sack, half a pound of Sugar, and some beaten Nutmeg; strain them, and put them in a clean scoured Skillet, and set it on a soft fire, stir it continually, and being well incorporated, dish it and serve it up with juice of Orange, Sugar and stick it full of candied Pistaches.

Several excellent Sauces for several Dishes, and first for green-Geese.

Take the juice of Sorrel mixed with scalded Goosberries, beaten Butter and Sugar, then serve it on Sippets. Or fill their bellies with Goosberries, and so roast them, then take them out, and mingle them with Sugar, Butter, Vinegar, Cinamon, and served on sippets.

For Land-fowl, take boiled Prunes, and strain them with the blood of the Fowl, Cinamon, Ginger, and Sugar, boil them to an indifferent thickness, and serve it in Sawcers, with the Gravy of the Fowl.

For roast Mutton divers sorts of Sawces;

1. Gravy, Capers, Samphire, and Salt, stew them

well together. 2. Water, Onion, Claret-wine, ſliced Nutmeg and Gravy boiled. 3. Whole Onions ſtewed in Gravy, White-wine, Pepper, pickled Capers, Mace, and three or four ſlices of Lemon. 4. Take Vinegar, Butter, and Currans, put them into a Pipkin with ſweet Herbs finely minced, the yolks of two hard Eggs, ſome Cinamon, Ginger, Sugar, Salt, with ſome of the meat minced very ſmall, and boiled up with the aforeſaid ingredients. 5. Salt, Pepper, juice of Oranges, and an Anchovee. 6. Preſerve the liquor of the Oyſters you ſtuff your Mutton with, and add thereto Onions, Claret, Capers, or Broom-buds, Gravy, Nutmeg, and Salt boiled together. Theſe for a taſte: for brevity I ſhall omit many more for Mutton, which might be here inſerted.

For roaſt Veal ſeveral Sawces. 1. Gravy, Claret, Nutmeg, Vinegar, Butter, Sugar and Oranges. 2. Only Vinegar and Butter. 3. All manner of ſweet Herbs chopped ſmall, with the yolks of three or four Eggs, and boil them in Vinegar and Butter, a few bread-crumbs, Currans, beaten Cinamon, Sugar, and a whole Clove or two, put it under the Veal with ſlices of Orange and Lemon to garniſh the Diſh.

For Red-deer. 1. The Gravy and ſweet Herbs chopped ſmall and boiled together. 2. White-bread boiled in water pretty thick without ſpice, and put to it ſome Butter, Vinegar and Sugar. 3. The juice of Oranges or Lemons, with the Gravy. A Gallendine ſawce I have already deſcribed in the roaſting of Red-deer.

For Rabbets ſeveral ſawces. 1. Beaten Butter, with the Liver, and Parſley cut very ſmall,

2. Sage

2. Sage and Parſley minced, rowl it in a ball of Butter, and ſtuff the belly therewith.

For roaſt Hens divers Sawces. 1. Take the yolks of three hard Eggs minced ſmall, Salt, grated Bread, Gravy, juice of Oranges, with Lemon-peel ſhred ſmall. 2. Gravy and Claret boiled with a piece of an Onion, Nutmeg and Salt. 3. Oyſter-liquor, an Anchovee or two, Nutmeg and Gravy, and rub the Diſh with a Clove of Garlick.

Sawces for roaſt Chicken. Butter and Vinegar boiled together with a little Sugar; then make thin ſops of Bread, then lay the roaſt Chicken on them, and ſerve them up.

For roaſt Pidgeons, or Stock-doves. 1. Boil'd Parſley minced, and put amongſt ſome Butter and Vinegar beaten up thick. 2. Vine-leaves roaſted with the Pidgeons, minced and put into Claret with Salt, Butter and Gravy boiled together. 3. Minced Onions boiled in Claret-wine almoſt dry, then put to it Nutmeg, Sugar, Gravy of the Fowl and a little Pepper.

An excellent way to roaſt Salmon.

Take a Rand or Jole, cut it into four pieces, and ſeaſon it with a little Nutmeg and Salt, ſtick a few Cloves, and put it on a ſmall Spit, put between it ſome Bay-leaves, and ſtick it with little ſprigs of Roſemary, roaſt it and baſte it with Butter, ſave the Gravy, and add to it for Sawce ſome Vinegar, ſweet Butter, and ſome ſlices of Orange.

Salmon Fried.

Take a Jole, Chine, or Rand, and fry it in clarifi-

clarified Butter; being stiff and crisp fried, make Sauce with a little Claret-wine, sweet Butter, grated Nutmeg, slices of Orange, and Oyster-liquor, stew them all together, and pour on the Sauce, and on that, Parsley, Ellick-sander, and Sage-leaves fried in Butter.

Souse Veal, Lamb, or any joint of Mutton, Kid, Fawn or Venison.

Bone a breast of Veal, and soak it well from the blood, then wipe it dry, and season the side of the breast with beaten Nutmeg, Ginger, some sweet Herbs minced small, whole Coriander-seed, minced Lemon-peel and Salt, and lay some broad slices of sweet Lard over the seasoning, then roul it into a Collar, and bind it up in a white clean cloth, put it into boiling liquor, scum it well, and then put in sliced Ginger, sliced Nutmeg, Salt, Fennel, Parsley; being almost boiled, put in a quart of White-wine, and when it is quite boiled, take it off, and put in slices of Lemon, the peel of two Lemons whole, and a dozen Bay-leaves, boil it close covered, that the souse may look white.

Taffety-Tart.

First, wet your paste with Butter, and cold water, roul it very thin, then lay Apples in lays, and between every lay of Apples strew some fine Sugar, and some Lemon-peel cut very small; you may also put some Fennel-seed to them, let them bake an hour or more, then ice them with Rosewater, Sugar, and Butter beaten together, and wash them over with the same, strew more fine

fine Sugar over them, and put them into the Oven again; this done, you may ſerve them hot or cold.

Veniſon, how to recover when tainted.

Take a clean cloth and wrap your Veniſon therein, then bury it in the Earth one whole night, and it will take away the ill ſcent or ſavour.

To make Beef, Ram, or Mutton paſs for Veniſon.

Take your Beef, *&c.*, and dip it in Pigs-blood, or any new blood, then take Small-beer and Vinegar, and parboil it therein, let it ſteep all night, then put ſome Turnſole to it; when it is baked, a good judgment ſhall not diſcern it from Red or Fallow-deer.

Warden-Tarts.

Take twenty good Wardens, pare them and cut them into your Tart, and put to them two pound of refined Sugar, twenty whole Cloves, a quarter of an Ounce of Cinamon broke into little bits, and three races of Ginger pared and ſliced thin; then cloſe up the Tart and bake it; it will require five hours baking; then ice it with a quarter of a pound of double refined Sugar, Roſewater and Butter.

Thus Ladies and Gentlewomen I have curſorily run through the whole body of the art of Cookery; I have only toucht here and there upon ſome excellent Receipts, and now much in faſhion, leaving it to your induſtry to ſupply my deficiency: I ſhall now proceed to the reſt of thoſe accompliſhments which beſt become a Gentlewoman.

A Bill of Fare of ſuitable Meat for every Month in the Year.

January.

1. Brawn and Muſtard.
2. Two boiled Capons in White-broth.
3. A Turky roaſted.
4. A Shoulder of Mutton haſht.
5. Two Geeſe boiled.
6. Gooſe roaſted.
7. Ribs or Surloyn of Beef.
8. Minced Pyes.
9. A Loyn of Veal.
10. A Paſty of Veniſon.
11. A Marrow-pye.
12. Roaſted Capons.
13. Lamb.
14. Woodcocks, Partridges, with ſmaller Birds.

Second Courſe.

1. A Souſt Pig.
2. A Warden-Pye.
3. Dried Neats-tongues.
4. A Souſt Capon.
5. Pickled Oyſters, and Muſhrooms together.
6. Sturgeon.
7. A Gooſe, or Turky-Pye.

February.

1. A Chine of roaſt-Pork.
2. Veal or Beef roaſted.
3. A Lamb-Pye, and Mince-Pyes.
4. A couple of wild Ducks.
5. A couple of Rabbits.
6. Fried Oyſters.
7. A Skirrot-Pye.

Second Courſe.

1. A whole Lamb roaſted.
2. Three Widgeons.
3. A Pippin-Pye.
4. A Jole of Sturgeon.
5. A cold Turky-Pye.

March.

1. Neats-tongue and Udder.
2. Boil'd Chickens.
3. A Diſh of ſtew'd Oyſters.

4. A

4. A Diſh of young Rabbits.
5. A grand Sallet.

Second Courſe.

1. A Diſh of Soles, or Smelts.
2. Marinate Flounders.
3. A Lambſtone-Pye.
4. An hundred of Aſparagus.
5. A Warden-Pye.

April.

1. Green Geeſe, or Veal and Bacon.
2. Haunch of Veniſon roaſted.
3. A Limber-Pye.
4. Rabbits and Tarts.

Second Courſe.

1. Cold Lamb.
2. Cold Neats-tongue-Pye.
3. Salmon, Lobſters and Prawns.
4. Aſparagus.

May.

1. Boil'd Chickens.
2. Roaſt-Veal.
3. Roaſted Capons.
4. Rabbits.

Second Courſe.

1. Artichoak-Pye hot.
2. Weſtphalia Bacon, and Tarts.
3. Sturgeon, Salmon and Lobſters.
4. A Diſh of Sparagraſs.
5. A Tanſie.

June.

1. A Neats-tongue, or Leg of Mutton and Colliflowers.
2. A Steak-Pye.
3. A Shoulder of Mutton.
4. A fore-quarter of Lamb.
5. A Diſh of Peaſe.

Second Courſe.

1. Sweet-bread-Pye.
2. A Capon.
3. A Gooſe-berry-Tart.
4. Straw berries and Cream. Or Straw-berries, White-wine, Roſewater and Sugar.

July.

1. A Weſtphalia Ham and Pidgeons.
2. A Loyn of Veal.
3. A Veniſon-Paſty.

4. Roaſt

4. Roaſt Capons.

Second Courſe.

1. Peaſe or *French* beans.
2. A Codling-Tart.
3. Artechoaks, or a Pye made thereof.
4. Roaſt Chickens.

Auguſt.

1. Calves-head and Bacon.
2. An Olio, or grand-boil'd meat.
3. A Haunch of Veniſon roaſted.
4. A Pig roaſted.

Second Courſe.

1. Marinate Smelts.
2. A Pidgeon-Pye.
3. Roaſt Chickens.
4. A Tart.
5. Some Creams and Fruit.

September.

1. Capon and White-broth.
2. Neats-tongue and Udder roaſted.
3. A powder'd Gooſe.
4. roaſt Turky.

Second Courſe.

1. A Potato-pye.
2. Roaſt Partridges.
3. A Diſh of Larks.
4. Creams and Fruit.

October.

1. Roaſt Veal.
2. Two brand-Geeſe roaſted.
3. A grand Sallet.
4. Roaſted Capons.

Second Courſe.

1. Pheaſants, Pouts and Pidgeons.
2. A Diſh of Quails, or Sparrows.
3. A Warden-Pye, Tarts or Cuſtards.

November.

1. A Shoulder of Mutton and Oyſters.
2. A loyn of Veal.
3. Geeſe roaſted.
4. A Paſty of Veniſon.

Second Courſe.

1. Two Herns, one larded.
2. A Souſt Turbut.
3. Two Pheaſants, one larded.

4. A Roll of Beef.
5. A Souſt Mullet and Baſe.
6. Jellies and Tarts.

December.

1. Stew'd broth of Mutton and Marrow-bones.
2. Lambs-head and White-broth.
3. A Chine of Beef roaſted.
4. Mince-Pyes.
5. A roaſt Turky ſtuck with Cloves.
6. Two Capons, one larded.

Second Courſe.

1. A young Lamb or Kid.
2. Two brace of Partridge.
3. Ballonia Sauſages, Anchovees, Muſhrooms, Caviare, and pickled Oyſters, in a Diſh together.
4. A Quince-Pye.
5. Half a dozen of Woodcocks.

Bills of Fare for faſting days or Lent; Out of theſe following Diſhes you may compoſe what Meſſes you pleaſe of ſeveral ſorts and kinds.

Oyſters, if in Seaſon. Pole of Ling. Greenfiſh and Eggs. Prawns butter'd, or Craw-fiſh. Pike boil'd. Carp ſtew'd with *Oyſters*. Soles fried. Spitchcock Eels roaſted. Fried Smelts, Salmon, Lobſters, and Sturgeon. Butter'd *Eggs*. Barley-broth, or Rice-pottage. Stew'd or fried Oyſters. Boil'd Gurnet. Haddocks, freſh Cod, or Whitings, Eel or Carp-Pye. Souſt Turbut. Potato's baked, or Oyſter-Pyes. Butter'd Crabs. Fried Flounders. Joles of freſh Salmon. Fried Turbut. Fried Skirrets. Souſt Conger; with what elſe your own judgments ſhall think proper for that Seaſon.

Thus

Thus Ladies I have given you an Eſſay, or ſmall pattern of Cookery, not deſiring to tye you too ſtrictly to the obſervation of thoſe rules I have here laid down for your imitation; but deſire to give your fancy all convenient liberty in correcting what you may find amiſs herein. There are many excellent Books in Cookery already extant, to which I ſhall refer you, and your own ingenious experiments in the amending what in this you find erroneous, and that you may know (though a Woman) I am not altogether ignorant of that tongue I have adviſed you to learn, give me leave to quot an ancient Poet very applicable to this purpoſe.

——Si quid noviſti rectius iſtis,
Candidus imperti, ſi non, his utere mecum.

If thou know'ſt ought than this more right orwiſe,
Impart it freely, or let this ſuffice.

Now becauſe I have promiſed to give an Eſſay to every thing which concerns the virtuous and good Education of young Ladies and Gentlewomen, I ſhall endeavour their inſtruction in the moſt conſiderable matters of Phyſick and Chyrurgery, Candying, Preſerving and Diſtilling.

An Introduction to Phyſick and Chyrurgery.

AS it is a very commendable quality in Gentlewomen, whether young or old, to viſit the ſick; ſo it is impoſſible to do it with that charity ſome ſtand in need of, without ſome knowledg in Phyſick, and the ſeveral operations of Herbs and Spices: But ſince it will take up too much room to inſert here what may make you a compleat Herbaliſts I ſhall refer you to ſuch who have largely treated on that Subject; *viz.* Mr. *Gerhard*, and Mr. *Parkinſon*, with many more expert in the knowledg of Vegetables. Wherefore, ſince the knowledg of ſundry ſort of Spices is very requiſite both for perſons diſeaſed, and in health, I ſhall begin with them.

Pepper is a ſpice of the moſt common uſe, hot and dry to the fourth degree almoſt. The black is that which is generally coveted; but inconſiderately by the younger ſorts of people, it being hurtful to them, though comfortable to old Age. When you uſe it, beat it not too ſmall for fear of inflaming the blood, otherwiſe it cutteth groſs flegm, diſpelleth Crudities, and helpeth Digeſtion.

The next thing, which is hotter than Pepper, is Ginger; not that it is really ſo, but becauſe the biting heat of Ginger is more laſting and durable. This ſpice is not ſo much uſed in

dreſſing meat, as the other; however it is very good for concoction, and opens obſtructions, and is very expedient for the expulſion of Wind. Green ginger in the *Indies* preſerved, is excellent good for a watry and windy ſtomack, if taken faſting; the better ſort is unfleaky, and ſo clear you may almoſt ſee through it; but there is little good made in *England*.

Cloves is an excellent ſpice for the head, heart, ſtomack, and the eyes, which are much benefited thereby, and Nature ſtrengthned. In Swoonings and Fainting-fits they are very good, or againſt the Plague, or any other infectious diſeaſe whatſoever, or fluxes of the belly proceeding from cold humors. They are good againſt ſtrengthning the retentive faculty, and ſweetning the breath; but let young Sanguine and Cholerick Complexions uſe them and all other ſpices very ſparingly.

Nutmeg is hot and dry in the ſecond degree, and is accounted a ſpice of the like nature and property, with what are before mention'd. It is aſtringent, and good for Flegmatick Conſtitutions, cold Diſeaſes and Fluxes. Nutmegs whilſt green and covered over with an husk or ſhell like our Walnuts, are preſerved in the *Indies* as Ginger is, and are very comfortable to the Head and Stomack.

The covering of the Nutmeg is the Mace, which partakes of the ſame nature with it, ſtrengthning the animal parts, and it is good againſt fluxes and ſpitting of blood.

Cinamon is the inward bark or rind of a Tree growing in the *Indies*, and is accounted to be hot

and

and dry in the third degree. This ſpice by reaſon of its fragrancy and palatable taſte, may juſtly challenge the precellency of moſt other Spices; it comforteth the Spirits, and opens obſtructions both in Men and Women; it helpeth a Woman in her delivery, furthereth Urine, and is good for Concoction.

We have a Spice growing here at home called Saffron, which need not give place to any of the former; it is hot in the ſecond, and dry in the firſt degree: It is a great Cordial, and a help againſt obſtructions; it is good againſt the Jaundies, and unſtuffs the pipes of the Lungs: It is good to bring down the Menſtruum, and facilitates the Birth, if taken moderately. And ſince I have ſpoken of a thing of our own growth, let me add another, which is Honey, hot and dry in the ſecond degree, and is better boiled than raw; it is very reſtorative, and therefore good againſt Conſumptions, and Phlegmatick Conſtitutions, but dangerous to be uſed much by hot Complexions, for thereby it is ſoon converted into Choler. The beſt is very ſweet, pleaſant of ſmell, of a cleer and yellowiſh colour, pretty ſtiff and firm, and yieldeth but little ſcum on the top when boiled. Garden-honey is the beſt and is clarified by adding a little water to it, about the fourth part, and ſo ſcum it whilſt any froth ariſeth, or till the water be evaporated, which is known by the bubbles riſing from the bottom; if you will have it more pure, put into every pound of Honey the white of an Egg, and afterwards ſcum it again in the boiling; then uſe it againſt all pectoral infirmities, as the Cough,

ſhortneſs of breath, the Pleuriſie, &c.

Sugar is the next thing we treat of which is generally eſteemed and uſed, and more now than ever; ſince the Ancients knew not the right way of preparing it as it is done now-a-days.

Sugar is neither ſo hot and dry as Honey; the browneſt or coarſeſt is moſt cleanſing, and is good for abſterſions in diſeaſes of the Breaſt or Lungs; but as it is opening and cleanſing, ſo the immoderate uſe thereof is dangerous; for it will rot the Teeth, and taint the Breath, ingender Jaundies and Conſumptions; and Phyſicians verily believe, that the major part of thoſe who die of the Conſumption in the City (the conſtantly great numbers whereof may be ſeen in the Weekly Bills of Mortality) are ſuch who eat Confections, and ſuch-like ſweet things immoderately.

And ſince I have ſpoken of Sugar, pray take ſpecial notice of this remark, That the moſt part of our fineſt Sugar, and which is moſt coveted, is refined and whitened by the means of the Lee of Lime; how prejudicial that may be to the body, I will leave it to the Rational to conſider.

Thus I have given you a ſmall touch of the nature of Spices; I think I need not acquaint you, that we have here at home in our own Gardens many excellent Aromatical Plants, ſuch as Roſemary, Lavender, Time, Savory, Sage, Mint, Penny-royal, Baſil, ſweet Cerfuel, Avens, Angelica, with many more which you may find in *Culpepers* Engliſh Phyſician, with their nature, uſe, and diſpoſition.

The

The great plenty we have of these excellent Plants hath made many judicious persons admire, that being supplied at home with such admirable Simples, we should hunt so eagerly after Outland-dish Spices, which by difficulty of transportation, length of way, and carelesness of the Merchant, are frequently imported rotten, or worm-eaten; or so long before they come to our hands, that they have lost half their virtue.

What is to be observed by a Gentlewoman before she undertakes the administration of Physick.

The first inconvenience you must shun (which I have observed in most Physical Practitioners) is the vulgar error of not suffering the diseased or sick person to change his linnen often; and I know not by what unreasonable prescription they will not suffer a diseased female to change her head-clothes, till it too sensibly offend the noses of the Visitants. Their common objection is, That the sick by that means may catch cold; and next, That their shifting much weakneth them.

To this I answer, That it is only the foolish conjecture and groundless fear of some old Dotard of our sex; for a good fire will easily prevent catching of cold; and in the next place, their often shifting hath apparently proved the means of their strengthning; besides it much discourageth and dejecteth the sick person to lie in foul linnen, making them even loath themselves in that stinking condition. To make this the more easily understood, take notice, that in humane

mane bodies there is a threefold Concoction the firſt in the ſtomack, which is commonly cal'led the Chyle, and hath for its excrement that which is convey'd to Colon or the great Gut; the ſecond concoction is in the Liver, and hath for its excrement the Urine; the laſt is called Nutrition, and hath for its excrement certain fuliginous vapours, which by inſenſible tranſpiration do breath out themſelves through the pores of the body, and by the ſweat, which is apparent to the eye. Now in times of Sickneſs, eſpecially in all ſorts of Fevers (which are the uſual diſeaſes which invade *Engliſh* bodies) this laſt excrement doth very much abound, and doth extreamly and ſpeedily foul the Linnen of the ſick perſon; for which cauſe reaſon tells us, that the Linnen ſhould be often ſhifted, eſpecially if they ſweat much, leſt the ſweat continuing about the body, it ſhould be drawn in by the ſame way it had its paſſage out. For know the Arteries of the body have a double motion, one whereby they expel the Excrements, already mention'd; and the other whereby they attract into the body the ambient Air to refreſh the blood: Now obſerve, whatſoever Air is next unto them, whether good or bad they draw it in; and therefore if this foul ſweaty Linnen do lie about, or upon them, undoubtedly the noiſome airs will be drawn in by the Arteries, and ſo prolong the diſtemper. To make further proof hereof, I have heard it reported by an eminent Phyſician, that let any perſon newly come out of the Bath, go into a place where a quantity of duſt is rais'd, and he ſhall inſtantly

feel

feel an unverſal pricking over his whole body which is nothing elſe but the Atoms of duſt drawn in by the Arteries. By this then you may underſtand, that the skin ought to be cleanſed from all corruption, and the pores and paſſages to be kept open and clean; for which cauſe it was that the *Romans* of old had their bodies frequently rubbed with a coarſe cloth. Thus much I have added likewiſe, to let Gentlewomen ſee how much they are abuſed by their credulous and ignorant Nurſes.

Should I add other obſervables, with the Symptoms of Diſeaſes, I ſhould ſwell this ſmall Treatiſe into a greater volume than is requiſite. I ſhall therefore deſiſt and give you my collection (with my own obſervation) of the choiceſt receipts in Phyſick and Chirugery I could meet with in my ſtricteſt indigation.

Choice and Experimental Obſervaions in Phyſick and Chyrurgery, ſuch which rarely fail'd any who made trial thereof.

A moſt approved Receipt for a Quartane Ague.

PRocure a white flint-ſtone (for that will beſt endure the fire without breaking) and let it lye in a quick fire till it be red-hot, then take ſome ſmall beer and quench it therein; when the fit is coming, let the diſeaſed drink a good draught thereof, and another in the midſt thereof; let this be done four ſeveral days both in the fit, and when the fit is coming. This I have been credibly inform'd was a receipt a woman had her livelihood from, in curing ſeveral when all other means proved ineffectual.

For a ſudden and violent bleeding at the noſe.

Take an Egg-ſhell and burn it to a coal, then pulverize or beat it to a fine powder, and let the perſon ſnuff it up his Noſtrils or take your two thumbs and preſs them hard againſt the Temples of the Bleeder, and you would admire how ſpeedily it will divert the courſe of the blood. For thoſe that are accuſtomed thus to bleed, let them make an ordinary Poſſet taking off the curd, let the juice of Liverwort beaten be added thereunto, and ſo drink morning and evening.

To ſtop the Bleeding of a Wound.

Take Vervine dried, and reduce it to powder, or take the ſole of an old ſtocking and burn it, put the aſhes of the one, or powder of the other, to the wound, and it will leave bleeding.

An approved Medicine of London-Midwives to break and heal Womens ſore breaſts.

Take red Sage and Oatmeal the fineſt you can get, and boil them together in Spring-water, till you have boil'd them to a conſiſtency, that is as thick as to make a Plaiſter; then add thereunto a fit proportion of Honey; having boil'd a little while together, take it off the fire, and whilſt it is boiling-hot, make it indifferent thick with the beſt *Venice*-Turpentine, then ſpread it on fine leather, or linnen-cloth, and laying it on the ſore breaſt it will firſt break it, and afterwards perfectly heal it.

An excellent way to dry up a Womans breaſt.

Of Linſeed-Oyl and *Engliſh* Honey, take of each a peny-worth, of white-wax half a peny-worth, and half a quarter of a pound of ſweet butter, boil all theſe together, ſpread a Plaiſter thereof, and lay it on the breaſt. *Probatum eſt.*

An infallible receipt to increaſe milk in Womens breaſts.

Take Chickens and make broth of them, then add thereunto Fennel and Parſnip-roots, then take the neweſt-made Butter you can procure, and butter the roots therewith; having ſo done let her eat heartily, and her expectations therein will be ſpeedily ſatisfied,

Againſt

Againſt a Stinking-breath.

To prevent a Stinking-breath, you ought to keep your teeth very clean by rubbing them every morning with water and ſalt, which will alſo cure the Scurvy; you may if you pleaſe try Mr. *Turners* Dentifrices, which are every-where much cryed up. But if your breath be tainted, proceeding from ſome other cauſe, take Roſemary-leaves with the bloſſoms, if to be had, and ſeeth them in White-wine, with a little Myrrh, and Cinamon, and you will find the effect to anſwer your deſires if you uſe it often.

For a Cancer in a Womans Breaſt.

Take Gooſe-dung and Celidony, ſtamp them well together, and lay them Plaiſterwiſe on the ſore; this ſhall cleanſe the Cancer, kill the Worm, and heal the Sore. For a Cancer in the Mouth take the juice of Plantane-Vinegar, and Roſe-water, mingle together of each a like quantity, and waſh the mouth often with them.

For young Children who by reaſon of the weakneſs of their Limbs can neither ſtand nor go.

Take Marjoram and Sage, of each a like quantity, beat them very well together, then ſtrain out the juice, and put it into a double Glaſs-Vial, filling the Glaſs as full as it will hold; ſtop it then with paſte very cloſe all over, ſet it into an Oven, and there let it ſtand the time of an Houſhold-loafs baking; taking it out, let it ſtand till it be cold; then breaking the paſte round about it, ſee if the juice be grown thick; if ſo, break the Glaſs, and put what was therein con-

tain'd

tain'd, into a Gally-pot, and keep it. When you uſe it, take the quantity of two ſpoonfuls at a time and as much Marrow of an Oxleg, melt them together, and mingle them well, and both morning and evening anoint therewith (as warm as can be endur'd) the tender parts of the Childs legs, knees and thighs, chafing them well with your hands; and in a ſhort time (*Deo volente*) the child will be able to go and ſtand; this receipt hath been ever found ſucceſsful.

An approved China-broth for a Conſumption.

Take two ounces of China-root ſliced thin, and let it be ſteept twenty-four hours in fair water, let it ſtand warm all the time cloſe covered in an Earthen Pipkin; add thereunto a couple of Chickens or a Cockerel, cleanly dreſſed, to theſe put half an handful of Maiden-hair, the like quantity of five-leav'd graſs and Harts-tongue; twenty ſliced Dates, three or four blades of Mace, and the bottom of a Manchet; let all theſe ſtew together till there be but a quart of liquor left, then ſtrain it and take all the fleſh and bones, and beat them in a Stone-Morter, then ſtrain out the juice into the aforeſaid broth, then ſweeten it with two ounces of powder'd Sugar-candy. Take hereof half a pint in the morning warm, and ſleep after it if you can; you will not do amiſs to add two drams of white and red Sanders to ſteep with your China-root.

A moſt excellent Jelly for the Conſumption.

Take a new-kill'd Cock, ſcald him, and waſh him

him clean, then take a Leg of Veal, and take away all the fat from it, and let them lie in water five or ſix hours, then ſeeth them together in a gallon of Spring-water, ſcum clean the fat off; thus let it ſeeth over a ſoft fire till the liquor be half conſumed; then put in a pottle of White-wine, let it boil to a quart; add hereunto the whites of new-laid Eggs, clarifie it and let it run through a Jellybag; then ſet it on the fire again, and put into it an ounce of groſs Cinamon, and a pound of fine Sugar, and let it run twice or thrice through a Jelly-bag again; having made a Jelly hereof, eat thereof cold.

An excellent Comforter of the Stomach, and helper of Digeſtion.

Take two ounces of good old Conſerve of Red-roſes, of choſen Mithridate two drams, mingle them together, and when you are going to bed eat thereof the quantity of an Haſelnut. This will expel all flatulency or windineſs off the Stomach, drives away raw humours, and venemous vapours, helpeth Digeſtion, drieth the Rheum, and ſtrengthneth the Sight and Memory.

A well-tried Medicine for the Corns on the Feet or Toes.

Pare your Corns well, then take a black ſnail and bruiſe it, and put a drop or two thereof on the place grieved; adding thereto a little powder of Samphire; this I can aſſure with conſtant uſe in a little time will take away the Corn.

An excellent Diet-drink for the Spring to purge the Blood, and cleanse it.

Of Scurvy-grass take half a peck, Broodlime, Water-cresses, Agrimony, Maiden-hair, Liverwort, Borrage, Bugloss, Betony, Sage, sweet Marjoram, Sea-wormwood, Tops of green-hops, Fumitory, of each a good handful; of Ivory, Harts-horn, and yellow Sanders, of each one unce; Red dock-roots two ounces. Parsley, Fennel, Asparagus-roots of each an ounce, Raisins half a pound; boil these very well in a gallon of Beer, then stamp and strain them, and put it into three gallons of new Beer to work together.

A Remedy for the Dropsie, whether hot or cold.

Take of the tops of red Mint, of Archangel, or blind nettles, and red Sage, of either a small quantity, stamp them together, and strain the juice of them into some stale Ale, so much as will serve to drink morning and evening; do this for ten days together, and (God willing) it will effect the Cure.

Another for the Dropsie, which hath cured many a Person when they were left and forsaken by Physicians.

Take green Broom and burn it in some clean place, that you may save the Ashes of it; take ten or twelve spoonful of the same Ashes, and boil them in a pint of White-wine till the virtue thereof be in the Wine, then cool it, and drain the Wine from the dregs, and make three draughts of the Wine, one fasting in the

Morning

Morning, the other at three in the Afternoon, and the other when you go to Bed, this seldom fails in his desired effect.

For the Web or Pin in the Eye.

Take the Gall of a Hare and clarified Honey, of each a like quantity, mingle them well together, and anoint the Web with a feather dipped in the same, and in three or four days it will be gone.

To cleanse the skin of the face, and make it look beautiful and fair.

Take Rosemary and boil it in White-wine, with the juice of Erigan put thereunto, and wash your face therewith Mornings and Evenings. If your Face be troubled with heat, take Elder-flowers, Plantane, white Daisie-roots, and Herb-Robert and put these into running-water, and wash your Face therewith at night, and in the Morning.

How to ripen and heal a Felon or Whitclof.

Take some white flower and boil it in Claret-wine to a Poultess, then spread it very thick, and apply it as hot as you can endure it; this will asswage the throbbing pain of the Whitclof, break and heal it.

How to cure the bloody Flux.

There are two sorts of Fluxes, the one proceedeth from the evil quality or temperament of the Liver, and is called in Latin, *Fluxus Hepaticus*; the other cometh from the great heat and

and diſtemperament of Nature, and is called *Dyſenteria*; that is, the diſtemper of the Guts; ſome cure this diſtemper with repreſſion and reſtrictives, but many more hundreds are cured by *Aromaticum Leonardi*, with three or four doſes of his *Syrupus ſolutivus*. You may try this way, which I ſhall aſſure you is both ſafe and good: Take Frogs and diſtil them as you do Herbs and Flowers, or any thing elſe, but put nothing to them but a little water; take two or three ſpoonfuls of this diſtillation in any thing you drink, and it will give you preſent eaſe.

A Cure for every ſort of Gout.

The Gout whether hot or cold, or of whatever temperature, ariſeth from one and the ſame cauſe, though the effects ſeem different. As for example, Fat-men have it with much inflammation, redneſs, and great pain, in leaner Perſons it is diſcovered with leſs inflammation, though not with leſſer pain; it afflicteth Cholerick and Melancholick men with nodes and tumors. The cauſe of this diſtemper cometh from an evil quality engendred in the Stomack, Blood and Liver, the cure thereof muſt be then the removal of this ill quality from the Stomack, and the purgation of Blood and Liver. Wherefore when you perceive the pain approaching, take two Doſes of *Pillulæ Magiſtrales Leonardi* in the morning faſting, one day after another; or if you will intermit a day, then take drams of *Quinta eſſentia ſolutiva Leonardi*, in half a Porringer of Veal-broth ſweetned with Sugar; take this five hours before you eat any thing; then

then every night after Supper take a little of the *Unguentum Leonardi*, and anoint your grief, and you will find your ſpeedy recovery.

How to cure the Green-Sickneſs.

Lazineſs and love are the uſual cauſes of theſe obſtructions in young women; and that which increaſeth and continueth this diſtemper, is their eating Oat-meal, chalk, nay ſome have not forbore Cinders, Lime, and I know not what traſh. If you would prevent this ſlothful diſeaſe, be ſure you let not thoſe under your command to want imployment, that will hinder the growth of this diſtemper, and cure a worſer Malady of a love-ſick breaſt, for buſineſs will not give them time to think of ſuch idle matters. But if this Green-ſickneſs hath already got footing in the body, uſe this means to drive it away: Take a Quart of Claret-wine, one pound of Currans, and a handful of young Roſemary-tops, with half an ounce of Mace, ſeeth theſe to a pint, and let the Patient drink thereof three ſpoonfuls at a time, Morning and Evening, and eat ſome of the Currans after.

An Univerſal Medicine of wonderful uſe both for Man and Woman.

Take ten ounces of the ſeeds of Quinces, ſix ounces of the pills of Citrons; Balm and Nettles, of each four ounces; beat all theſe groſly, and infuſe them in ſix quarts of good White-wine, thus let it remain ſix days, then diſtil it with ſix ounces of Honey, and fifteen ounces of Sugar, until you have received a quart of water; then

then put it in a place to cool, then add thereunto eight grains of Musk dissolved, with about two ounces of Rose-water; put thereunto two scruples of oyl of Vitriol, and incorporate them well together; then keep this water in a Glass well-closed to keep out the air; and of this take one ounce in the Morning, and fast thereon two hours. This Experiment is a wonderful preserver of health, and continuer of life to long age, if constantly used, which may appear by the excellency of the Ingredients, for the Quince-seeds are admirable for the removing of ill humours which clog the Stomach, and are very cordial; the Pomo-citron-pills preserve and help digestion; the Balm purifieth the Blood, healeth the Liver, incourageth Concoction, and comforteth the heart; the Nettles provoke Urine, mundifie the Reins, and correct the malignity of the sinews; as for the Wine, you cannot be ignorant of its Virtues; Musk purgeth the Blood of Windiness; the oyl of Vitriol healeth all the excoriations of the Mouth, Breast, and Stomach, and is excellent against malign humours that oppress it.

An admirable Remedy against the yellow Jaundies.

Take an handful of Red-nettle-tops, Plantane, and Saffron, and boil them well in a pint of Ale, then strain it, and drink five or six days thereof, and you will find it a present remedy; let not the cheapness of its ingredients occasion this composition to be slighted.

Against the Itch.

Take sweet Butter, unwrought Wax, Vinegar,

Brimſtone, a little Roſe-water & red Cloves whole, boil them together till they be like Salve, then anoint the fleſh three ſundry nights by the fire therewith, and no more, and you need not queſtion a cure.

Againſt Kibed Heels a certain Remedy.

Make a hole in the top of a Turnip, take out ſome of the pith, & pour into the hole oyl of Roſes, then ſtop the hole cloſe, and roaſt it under hot Embers; when it is ſoft, apply it Plaiſterwiſe to the Kibe as hot as can be endured.

What is beſt to be adminiſtred to one ſick of the Meaſels.

In this diſtemper, as in the ſmall Pox, it is only neceſſary to defend the Heart, and preſerve the Stomach, from putrefaction, and corruption; if young, to hinder the hands from murdering a good face; and then give the diſeaſed a Julip, made of two ounces of Violets, four ounces of Roſe-water, and four grains of Oyl of Vitriol, mix them and let them be drunk cold: *It* is as good a receipt as any for this diſtemper.

To cure the Fits of the Mother.

Some, nay moſt uſe burnt Feathers, or *Aſſa-fœtida*, applyed to the Noſe of the diſtempered perſon, not without ſucceſs; but your better way is to take ſix or ſeven drops of the ſpirit of Caſtoreum, in the beginning of the fit, in two or three ſpoonfuls of Ale-poſſet, and apply a Plaiſter of Gavanum to the Navel.

To

To take away the Heat of a Burn or Scald.

Roaſt Eggs as hard as a Stone, then take out the yolks of them, then fry the yolks of theſe Eggs in a Frying-pan till they turn to an Oyl; then ſtrain it, and anoint the Burn or Scald therewith, then lay on a Bladder anointed with Sallet-oyl, and this will ſpeedily aſſwage the pain, and heal the Scald or Burn.

For a Scald head,

Take a Candle, and let it drop upon it as hot as you can, in ſo doing it will ſcale off; then take the Stale of a Cow, and the furring of Chamber-pots, boil theſe together and waſh the place, and it will ſpeedily cure it.

A very good receipt for one hurt with Gun-powder.

Take twelve heads of Houſleek, one hand-ful of Groundſel, one pint of Gooſe-dung, as much Chicken-dung of the neweſt that can be gotten; ſtamp the Herbs very ſmall, then put the dung into a Mortar, temper them together with a pottle of Bores-greaſe, ſtir them together half an hour, then ſtrain it through a Canvas-bag and ſo preſerve it for your uſe; it will keep two years, and be not the worſe.

A very ſafe Cliſter to be uſed by either Man or Woman who is much bound or coſtive.

Take Mallows and Mercury unwaſht, of each two handfuls, half an handful of Barley; clean rubbed and waſhed, and boil them in Spring-water, from a pottle to a quart, then ſtrain out

the Water, and put it in a Skillet, and put to it three ſpoonfuls of Sallet-oyl, two ſpoonfuls of Honey and a little Salt, then make it luke-warm, and with your Pipe adminiſter it.

How to cure old Sores on the Legs, which have been of ſo long ſtanding that the Bones have appeared.

Take a quantity of ſweet Cream, and as much Brimſtone beaten into fine powder as will make it thick like Paſte; then take ſo much ſweet Butter as will work it into the form of an Oyntment, and here-with anoint the place grieved twice a day, and in a ſhort time the cure will be effected. *Probatum eſt.*

An excellent way to diſſolve the Stone.

Take a peck of Green-bean-cods without dew or rain, and two good handfuls of Saxifrage, lay the the ſame into a Still, one row of Saxifrage, and another of the Green-bean-cods; and ſo diſtil in this manner a quart of Water; and then diſtil another quantity of Water from the Bean-cods alone, and uſe to drink of theſe two Waters. If the Patient be moſt troubled with the heat of the Reins, then let him moſt frequently drink of the diſtilled Bean-water, and upon coming down of the ſharp gravel of ſtone, let him drink the other.

A way not only to prevent but to cure the Tooth-ach, or to make an aking-Tooth fall out of it ſelf.

Every Month, twice or thrice therein, waſh your

your Mouth with White-wine, in which Spurge hath been boil'd, and you ſhall never be troubeld with the Tooth-ach. If your Tooth be hollow, & paineth you much, take this Herb called Spurge and ſqueeze it, and mingle Wheat-flower with the Milk which iſſueth thence; with this make a Paſte and fill the cavity of your Tooth therewith, leaving it there a while, changing it every two hours, and the Tooth will drop out.

How to order a Woman with Child, before, in, and after her Delivery.

To preſerve the Infant, and prevent Abortion, take Coriander-ſeed prepared two drams, of the roots of Biſtort, the ſhaving of Ivory, & red Coral, of each a dram, of white Amber and Cryſtal, of each a Scruple; Alkermes half a Scruple, Sugar diſſolv'd in four Ounces of Roſe-water; make tables each of them weighing a dram. Let the Woman with Child take one of them every other day morning and evening; between whiles let her ſup a new-laid-Egg, thickened a little with Magiſterium of Pearl, or red Coral. But if her Breaſts after their filling ſhould begin to leſſen or fall, it is a ſign of future Abortion; to prevent which let her take root of Biſtort and Corianders, of each two drams; of unripened Galls, and red Sander, and Hippoceſtidos, of each one dram; Gum-Laudanum and Maſtick of each half an ounce; choice Frankincenſe and Bdellium, of each two drams; of Coral, Amber, one dram of each powder thoſe which are to be powdered, and

with Oyl of Turpentine and Wax, make two or three Cere-cloths, apply them sometimes to her Loines and Sides, and sometimes under the Navel. She must avoid all violent and sudden motions, both of the Mind and Body, as Coughs, Sneezing, Frights, also Spices and Wine. Thus much before Delivery.

In Labour, if you will facilitate the Birth, and give speedy ease, take three or four drops of the distilled Oyl of Nutmegs in a spoonful of White-wine, or take white Dictamn-root, stones of Dates, and Borax, of each two Scruples; Cinamon, Cassia-Lignea, Amber, fine Pearl, of each one Scruple; Saffron half a Scruple, make a small powder of these, and divide them into two equal parts, and let her take the one part in a draught of Lilly-water, or Ale-posset made with Rhenish-wine; and the other part let her take in like manner six hours after if need require. If she be subject to swooning or fainting before or after Labour, give her a spoonful of this excellent Cordial following.

An excellent Cordial for Women troubled with Swooning-fits in Travel.

Take Borage-water, Rose-water, Strawberry-water, and Rhenish wine, of each two Ounces; Species of Diamargaricum frigidum, one Scruple; make a warm infusion for the space of an hour, then strain it, and add thereunto *Manus Christi*, made with Pearl, four Ounces; Oriental Bezoar Unicorns-horn, and Ambergreece, of each six Grains; of these make a Cordial-Julip.

Great pains frequently follow Women newly brought

brought to Bed; for which, there is nothing better than this plain receipt; *viz*, Drink a good draught of Beer boil'd with a ſpoonful of Camomile-flowers; and in greater pains let her drink ſix Ounces of the Oyl of ſweet Almonds freſh drawn.

If the Woman delivered have no mind to give ſuck, and that ſhe will have her Milk ſpeedily dried up, a quick and ſafe remedy is, new Spunges wet in Vinegar, where a handful of Cummin-ſeed boiled is bruiſed, tyed cloſe to the Breaſts, anointing them with Unguentum Populeum.

To procure ſtore of Milk, uſe Poſſet-drink boiled with Fennel, with the ſeeds thereof, and Anniſeeds. Theſe remedies are known to be ſafe and effectual.

Thus much for Phyſick and Chyrurgery; having given you only ſome of the choiceſt Receipts I could procure; if you deſire a larger knowledg herein, you would do well to acquaint your ſelf with the Compoſition of Mans Body, and the Diſeaſes incident to every part; which you may gather from ſeveral Books of Anatomy, either that of Dr. *Read*, or Dr. *Riolanus*, I think as good as any extant.

If you would know the nature of Plants, *Gerhard* and *Parkinſon* write incomparably on that Subject; but if they are too bulky, and ſo may ſeem tedious you may make choice of leſſer Herbals, as *Adam in Eden*; or a ſmall Manual, written by Mr. *Lovel*.

If you would have a Salve for every ſore, as the Proverb expreſſeth, and a receipt for every Diſtemper, conſult the general practice of Phyſick, *Riverius* his practice of Phyſick tranſlated by Mr. *Culpepper*; with many more of the like Subject.

The next Qualifications which accompliſh a Gentlewoman, are, Candying, Conſerving, Preſerving, and Diſtilling.

And

And first of Candying, Conserving and Preserving.

THese are Curiosities which are not only laudable, but requisite and necessary in young Ladies and Gentlewomen: To represent them at large, would require more art and time than I have either the ability or leisure to perform; however I shall give you a *Specimen* hereof or an Essay of my own Experiments; and first,

How to preserve Barberries.

Select the largest and fairest bunches, picking off the withered or shrunk Barberries, and wash them clean, drying them in a clean Cloth. After this, take a quantity of Barberries, and boil them in Claret-wine till they be soft; then strain them well through a Strainer, wringing the juice hard through it; boil this strained liquor with Sugar, till it be thick, and very sweet; let it then stand till it be cold, then put your branches of Barberries into Gally-pots, and fill them up with this liquor; by this means you will have both the Syrrup of Barberries, and their Preserves.

Pears Preserved.

Take Pears that are sound, and newly gathered from the Tree, indifferent ripe, then lay in the bottom of an Earthen-pot some dried Vine-leaves, and so make a lay of Pears and leaves till you have filled the pot, laying between each lay some sliced G.nger, then pour

in

in as much old Wine as the pot will hold, laying ſome heavy thing on the Pears that they may not ſwim.

Green Pippins Preſerved.

Take half a ſcore of Green Pippens, (from the Tree if you can) pare them, and boil them in a pottle of water, till they are like a Pulpe; ſtrain them from the Cores, then take two pound of Sugar, and mingle it with the liquor or pulp ſo ſtrained, then ſet it on the fire, and as ſoon as it boileth, put in your Pippins you intend to preſerve, ſo let them boil leiſurely; till they be enough; when they are preſerved, they will be green; in like ſort you may preſerve Quinces, Plumbs, Peaches and Apricocks, if you take them green.

Black-Cherries Preſerved.

Take them freſh, or as they come from the Tree, and cut off the ſtalk; take one pound of Sugar for double the weight of Cherries, ſeeth and clarifie them, and when they are half boil'd put in your other Cherries, and let them ſeeth ſoftly together, until the Sugar may be drawn between the fingers like ſmall threads; when the broth is almoſt cold, put the Cherries in the pots with the ſtalks upward.

Mulberries Preſerved.

Take Mulberries, and add to them their weight of Sugar; having wet your Sugar with ſome juice of Mulberries, then ſtir your Sugar together

gether, and put in your Mulberries and boil them till they are enough, then take them off and boil the Syrrup a while, then put in the Mulberries, and let them ſtand till they be cold.

Oranges and Lemons Preſerved.

Take the faireſt you can get, lay them in water three days and three nights, to take away their bitterneſs; then boil them in fair water till they be tender; make as much Syrrup as will make them ſwim about the pan; let them not boil long, for then the skins will be tough; then let them lye all night in the Syrrup, that they may ſoak themſelves therein; in the morning boil the Syrrup to a convenient thickneſs, then with it and the Oranges and Lemons, fill your Gally-pots, and keep them all the year; in this manner you may preſerve Citrons.

Goosberries Preſerved.

Let your Goosberries be gather'd with their ſtalks on, cut off their heads and ſtone them, then put them in Scalding-water, and let them ſtand therein covered a little while; then take their weight of Sugar finely beaten, and lay firſt a layer of Sugar, then one of Goosberries in your Preſerving-pan or Skillet till all be in, putting in for every pound of Goosberries a ſpoonful of fair water, ſet them on the Embers till the Sugar be melted, then boil them up as faſt as you can, till the Syrrup be thick enough; when cold, put them up. In this manner you may preſerve Raſpices and Mulberries.

Preſerved

Preſerved Roſes, or any other Flowers.

Take one pound of Roſes, three pound of Sugar, one pint and a little more of Roſe-water; make your Syrrup firſt, and let it ſtand till it be cold; then take your Roſe-leaves, having firſt clipt off all the white, put them in the cold Syrrup and cover them; let your fire be very ſoft that they may only ſimper two or three hours; then whilſt they are hot, put them out into pots or glaſſes for your uſe.

Cherries Preſerved.

Take Cherries fully ripe, and newly gather'd, put them to the bottom of your Preſerving-pan, let the Cherries and Sugar be of equal weight, then throw ſome Sugar on the Cherries, and ſet them over a quick fire; and as they boil, throw on the reſt of the Sugar till the Syrrup be thick enough; then take them out and put them into a Gally-pot whilſt they are warm; it will not be amiſs to add two or three ſpoonfuls of Roſe-water to them.

Apricocks Preſerved.

Let the weight of your Sugar equal the weight of your Apricocks, what quantity ſoever you mind to uſe; pare and ſtone your Apricocks, and lay them in the Sugar in your Preſerving-pan all night, and in the morning ſet them on the Embers till the Sugar be all melted, and then let them ſtand and ſcald an hour; then take them off the fire and let them ſtand in that Syrrup two days, and then boil them ſoftly till they be tender and well colour'd; and after

after that, when they are cold, put them up in glasses or pots, which you please.

Green Walnuts Preserv'd.

Take Walnuts and boil them till the water taste bitter, then take them off and put them in cold water, and peel off the rind, and put to them as much Sugar as they weigh, and a little more water than will wet the Sugar, set them on a fire, and when they boil up, take them off, and let them stand two days, then boil them again once more.

Eringo-roots Preserv'd.

Take Eringo-roots fair, and not knotty, one pound, and wash them clean, then set them on the fire, and boil them very tender, peel off their outermost skin, but break them not as you pare them; then let them lye a while in cold water; after this you must take to every pound of roots three quarters of a pound of clarified Sugar, and boil it almost to the height of a Syrrup, and, then put in your roots, but look that they boil but gently together, and stir them as little as may be, for fear of breaking; when they are cold, put them up and keep them.

Ennula-Campana-roots Preserved.

Wash them, and scrape them very clean, and cut them thin to the pith, the length of your little finger; and as you cut them, put them in water, and let them lye there thirty days, shifting them twice every day, to take away the bitterness; then weigh them, and to every pound of

Roots

Roots add twelve Ounces of Sugar, clarified first, boiling the Roots very tender, then put them into this Sugar, and let them boil upon a gentle fire until they be enough; having stood a good while off the fire, put them up between hot and cold.

Conserve of Roses.

Take red-Rose-buds, clip all the white, either bruised or withered from them; then add to every pound of Roses, three pound of Sugar, stamp the Roses very small, putting to them a little juice of Lemons or Rose-water as they become dry; when you think your Roses small enough, then put your Sugar to them, so beat them together till they be well mingled, then put it up in Gally-pots or Glasses. In this manner is made the Conserve of Flowers of *Violets*, which doth cool and open in a burning Fever or Ague, being dissolved in Almond-milk, and so taken; and excellent good for any inflammation in Children.

Thus you may also make the Conserve of Cowslips, which strengthens the brain, and is a Preservative against Madness; it helps the Memory, asswageth the pain of the head, and helpeth most infirmities thereof. In like manner you may also make Conserve of Marigolds, which taken fasting in the morning is very good against Melancholy; cureth the trembling of the heart, and very good against any Pestilential distemper.

Thus make Conserve of Sage and Scabious, the one is good against Melancholy, drieth and comforteth the Stomack, cureth an old Cough, and open-

openeth the ſtopping of the Liver: the other, that is Scabious, cleanſeth the Breaſt and Lungs, takes away old Coughs, and impoſthumes of the Breaſt and inward parts.

How to Candy all ſorts of Flowers as they grow with their ſtalks on.

Take the Flowers, and cut the ſtalks ſomewhat ſhort; then take one pound of the whiteſt and hardeſt Sugar you can get, put to it eight ſpoonfuls of Roſe-water, and boil it till it will rowl between your finger and your thumb; then take it from the fire, and cool it with a ſtick, and as it waxeth cold, dip in all your Flowers, and taking them out again ſuddenly, lay them one by one on the bottom of a Sieve, then turn a joined Stool with the feet upward; ſet the ſieve on the feet thereof, then cover it with a fair linnen-cloth, and ſet a Chafing-diſh of coals in the midſt of the ſtool underneath the ſieve, and the heat thereof will will dry your Candy ſpeedily, which will look very pleaſantly, and keep the whole year.

Candyed Eringo-roots.

Take of your Eringo-roots ready to be preſerved, and weigh them, and to every pound of Roots you muſt take of the pureſt Sugar you can get two pound, and clarifie it with the whites of Eggs exceeding well, that it may be as clear as Cryſtal; it being clarified, you muſt boil it to the height of *Manus Chriſti*, and then dip in your Roots two or three at once till they are all Candyed; put them in a Stove, and ſo keep them all the year.

The

The beſt and moſt approved way to dry Plumbs.

Take Plumbs when they are fully grown, with the ſtalks on them; however let them be green, ſplit them on the one ſide, and put them in hot water (but not too hot,) and ſo let them ſtand three or four hours; then to a pound of them take three quarters of a pound of Sugar beaten very fine, and eight ſpoonfuls of water to every pound; ſet them on hot embers till the Sugar be melted; and after that, boil them till they be very tender, letting them ſtand in that Syrrup three days to plump them; then take them out, and waſh the Syrrup from them in warm water, and wipe them dry in a fine Linnen-cloth, then ſet them on plates, and let them dry in a Stove; dry them not in an Oven, for then they will be tough.

Proper Colours for Fruitage.

Saffron is the beſt Yellow, Sap-green the beſt Green, Indian-lake the beſt Red; all your Colours muſt be temper'd with Gum-water made of Roſe-water.

Quince Marmelade.

Take of the faireſt Quinces, waſh them very clean, grate them very ſmall, and wring out as much juice as you can; then take other Quinces and cut them into ſix pieces, put them into a pot, let them be evapoured with hot water, until they be throughly mellow; then take half a pot-full of the former juice, and pour it upon the former, ſtew'd and cut to pieces; break it well together, and put the reſt of the juice amongſt it, then

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wring it through a clean thin cloth; ſeeth no more of this juice at once than will fill a box therewith, and put white Sugar to it, as much as you pleaſe.

How to make Syrrup of Violets.

Boil fair water, and ſcum it, and to every ounce ſo ſcum'd and boil'd, take ſix ounces of the blew of Violets, only ſhift them as before nine times, and the laſt time take nine ounces of Violets; let them ſtand between times of ſhifting twelve hours, keeping the liquor ſtill on hot embers, that it may be but milk-warm; after the firſt ſhifting, you muſt ſtamp and ſtrain your laſt nine ounces of Violets, and put in only the juice of them, then take to every pint of this liquor thus prepared, one pound of Sugar finely beaten, boil it, and keep it ſtirring till all the Sugar be melted, which you muſt do, if you can, before it boil; afterwards boil it up with a quick fire.

Syrrup of Roſes.

Take Damask Roſes, and clip of the white of them, for every pint of water take ſix ounces of them, boil your water firſt, and ſcum it, then let them ſtand twelve hours, wringing out the Roſes, and putting in new eight times, then wringing out the laſt, put in the juice of four ounces of Roſes only, and ſo make it up as before.

Syrrup of Coltsfoot

Take the leaves of Coltsfoot, and waſh them very clean, then wipe them with a clean cloth leaf by leaf, then dry them well with a cloth, then

beat them in a Mortar, and put them in a Strainer, and wring all the juice you can out of them, and put it into Glaſſes, and let it ſtand in them to ſettle all night, the next day pour out the cleareſt of the Juice from the Grounds into a clean Baſon, and take for every pint thereof a pound of Sugar finely beaten; boil the Juice of Coltsfoot ſoftly on a Charcoal fire, and when you have well ſcum'd it put in the Sugar according to its proportion, and ſo let them boil together, keeping it with due ſcumming, until it will ſtand on a ſtiff purl, dropping it on a plate; then take it from the fire, and pour it through a Jelly-bag into a fair Baſon, putting firſt a branch or two of Roſemary into the Bag's bottom, then keep it ſtirring with a ſpoon till it be luke-warm; otherwiſe it will have a Cream upon it; ſo letting it ſtand all night, put it in what Veſſels you think fit to keep it in, for your future uſe and ſervice.

Let theſe forms ſuffice to furniſh you with the knowledg of making any other Syrrups; you need no better a pattern than this, for the making of a many others, as is the Syrrup of Wormwood, take the like quantity of Sugar, with the Juice of the ſaid Wormwood, the Sugar being firſt clarified, and ſo make it up according to art; in the like manner you may make Syrrup of Betony, Borage, Bugloſs. Cardis, Cammomel, Succory, Endive, Strawberries, Fumitory, Groundear, Purſlain, Sage, Scabious, Scordium, Houſleek, with many more. But enough of this; and therefore I ſhall next treat of Diſtillation.

Of

Of DISTILLATION.

LAdies, before you come to the knowledg of diſtilling Waters, you ought in the firſt place to be furniſhed with good Stills, which Stills muſt either be of Tyne, or ſweet Earth, wherein you may diſtil all manner of Waters, either for the health of your own Family or others.

Now by the way obſerve, you may eaſily make your waters look of what colour you pleaſe, if you will firſt diſtil your Water in a Stillatory, and then put it in a great Glaſs of ſtrength, and fill it as full of thoſe Flowers whoſe Colours you deſire, then ſtop it and ſet it in the Stillatory, and let it diſtil, and you ſhall have their perfect colour.

Of precious and excellent Waters there are thouſands, wherefore I ſhall only ſet down here ſome of the choiceſt and moſt valuable.

Dr. Stevens *his famous Water.*

Take a gallon of Gaſcoin-wine, of Ginger, Gallingal, Cinamon-Grains, Cloves, Mace, Nutmegs, Anniſeeds, Carraway-ſeed, Coriander-ſeed, Fennel-ſeed, and Sugar, of every one a dram; then take of Sack and Ale a quart of each, of Camomile, Sage, Mint, Red-roſes, Time, Pellitory of the Wall, wild-Marjoram, wild-Time, Lavender, Penneroyal, Fennel-roots, Parſley-roots, and Setwall-roots, of each half a handful; then beat the Spice ſmall, and bruiſe the Herbs, and put them all together into the Wine, and ſo let it ſtand

ſixteen hours, ſtirring it now and then, then diſtil it in a Limbeck with a ſoft fire, the firſt pint of the Water by it ſelf, for it is the beſt.

The principal uſe of this water is againſt all cold Diſeaſes, it preſerveth Youth, comforteth the Stomack, cureth the Stone of what nature ſoever uſing but two ſpoonfuls in ſeven days: It preſerved Dr. *Stevens* ten years Bed-rid, that he lived to ninety eight years.

Aqua Mirabilis.

Take three pints of White-wine, of Aqua-vitæ, and Juice of Saladine, of each a pint; one dram of Cardamer, and one dram of Mellilot-flowers, Cubebs a dram, of Gallingale, Nutmegs, Cloves, Mace and Ginger, of each a dram; mingle all theſe together over night, the next morning ſet them a Stilling in a Glaſs-Limbeck. This admirable Water diſſolveth the ſwelling of the Lungs, and reſtoreth them when periſhed; it ſuffereth not the Blood to putrifie; neither need he or ſhe to breath a Vein, that uſeth this Water often; it cureth the Heart-burn, and purgeth Melancholy and Flegm it expelleth Urine; it preſerveth a Colour in the Face; and is an utter enemy to the Palſey; take three ſpoonfuls of it at a time, morning and evening twice a week.

A moſt approved Water for the Eyes.

Take a new-laid Egg and roaſt it hard, then cut the ſhell in the midſt, and take out the yolk and put ſome white Copporice where the yolk was, then bind the Egg together again, and let

it

it lye till it begin to be a Water, then take the white forth from both ſides of the Egg, and put the ſame into a Glaſs of fair running-water, and ſo let it ſtand a while; then ſtrain it through a fair Linnen-cloth, and keep it cloſe ſtopped in a Glaſs, and therewith waſh your Eyes morning and evening.

An admirable Water againſt the Stone in the Kidneys.

Take of the middle rind of the Root of Aſh bruiſed two pound; Juniper-berries bruiſed, three ponnd; Venice-Turpentine of the beſt, two pound and an half; put theſe into twelve pints of Spring-water in a Glaſs-veſſel well cloſed, and there let them purifie in Horſ-dung three Months then diſtil them in Aſhes, and there will come forth an Oyl, and a Water; ſeperate the one from the other; ten or twelve drops being taken of this Oyl every morning in four or ſix ſpoonfuls of the ſaid Water, diſſolves the Stone and Gravel in the Kidneys moſt wonderfully.

An excellent Water for the Worms.

Take of Worm-ſeeds bruiſed, eight ounces; the ſhaving of Harts-horn, two ounces; of Peach-flowers dri'd, an ounce; of Aloes bruiſed, half an ounce; pour on theſe the Waters of Tanſie, Rue, Peach-flowers, and of Worm-wood of each a pint and half; let them be digeſted in a Glaſs-Veſſel three days, then diſtil them; cohobate this Water three times. This Water may be given from half an ounce to three ounces, according to the age and ſtrength of the perſon.

A ſmall quantity for young Children will work the deſired effect; it infallibly kills Stomack-worms, May-worms, or any other inwardly infeſting the Body.

An excellent atificial Wine like Claret, but much better, and by many degrees brisker.

Take two gallons of your beſt Sider, (ſome eſteem *Worceſter-ſhire* Red-ſtreak the beſt) and mingle it with ſix gallons of Water, put thereunto eight pound of the beſt *Malaga* Raiſins bruiſed in a Morter; let them ſtand cloſe covered in a warm place, for the ſpace of a fortnight, ſtirring them every two days well together; then preſs out the Raiſins, and put the liquor into the ſame Veſſel again; to which, add a quart of the juice of Raſpberries, and a pint of the juice of black Cherries; cover this liquor with bread, ſpread thick with Muſtard, the Muſtard-ſide being downward, and ſo let it work by the fire-ſide three or four days; then turn it up, and let it ſtand a week, and then bottle it up, and it will taſte as quick as the briskeſt liquor whatever, and is a very pleaſant drink, and much wholſomer than *French*-Wine.

An Ointment for any Wound or Sore.

Take two pound of Sheeps-ſuet, or rather Deers ſuet, a pint of Candy-Oyl, a quarter of a pound of the neweſt and beſt Bees-wax, melting them all together, and ſtirring them well; and put to them one ounce of the Oyl of Spike, and half an ounce of the Goldſmiths Boras; then heat them again, and ſtir them all together; put it up in a Gally-pot, and keep it cloſe ſtopped, till

you have cauſe to uſe it. This is an approved Ointment for any Wound or Sore, new or old.

A Searcloth for all Aches.

Take Roſin one pound, Perroſin a quarter of a pound, as much Maſtick, Deers Suit the like, Turpintine two ounces, Cloves bruiſed one ounce, Mace bruiſed two ounces, Saffron two drachms, boil all theſe together in oyl of Camomile, and preſerve it for your uſe. This hath done many good when nothing elſe would.

Now, that I may not ſeem wholly to apply my diſcourſe and ſtudy for the benefit of young Court Ladies and City Madams, I ſhall deſcend into the Country, and find out ſomething worthy the obſervation of a Rural Gentlewoman.

What things belong to a Country Gentlewoman: Of Daries, and making Butter and Cheeſe.

GEntlewomen, that you may be delighted with your own experience, as well as ſatisfied in the labours of your ſervants, I ſhall give you an account of what muſt be pre-obſerved in the keeping of a Dayry.

Let your Kine be of the beſt choice and breed that poſſibly can be procured; and the larger the Cow is the better ſhe is, whereof *Lincolnſhire* and *Cheſhire* afford great plenty. The reaſon why

I adviſe you to chuſe large Cattel, is, that when they grow old, and will yeild but little milk, you may then feed and fatten them for the Shambles. The common and moſt known ſigns of a Cow that gives good ſtore of Milk, are, a wreathed, Horn, a thin neck, and a large hairy Dewlap, a full Udder, and the Teats long and thick.

The beſt Black Kine are ſaid to come from *Cheſhire*, *Lancaſhire*, *Derbyſhire*, *Yorkſhire*; the beſt red Cows (whoſe Milk is ſo much eſteemed above all other of that kind for its extraordinary nouriſhing quality), come from *Glouceſter-ſhire*, *Somerſet-ſhire*; the Pied-kine come commonly from *Lincoln-ſhire*, and are little inferior to the reſt.

Thus you ſee *England* affords variety enough of extraordinary good Cows for the good Houſewife to make choice of as ſhe pleaſeth; but withal let her be careful that the Bull be of as good a breed as the Kine themſelves, otherwiſe the encreaſe will degenerate, and your Dairy in time run to ruin.

If at any time you buy any Kine to encreaſe your Dairy, you muſt be careful they come not from a Soil that is more fruitful than your own; but rather not ſo fertile, or being not ſo good paſture, for then they will the better proſper and thrive, with you; otherwiſe it is ten to one they will pine away, and fall into many Diſtempers: Cows are ſaid to give moſt Milk when they have newly Calved. If a Cow gives a gallon at a time conſtantly, ſhe may paſs for a very good Milch-Cow; there are ſome Cows which give a gallon and half, but very few who give two at a time.

You cannot design a better time for your Cow to calve in than at the latter end of *February*, or in the Months of *March* or *April*, for then the Grass is coming on, or springing up in its perfect goodness.

The hours or times most approved and commonly used for Milking, are in the Spring and Summer between five or six in the morning, and six in the evening. Some very unprofitably with the pretence of reason, milk their Cows in the Summer-season, betwixt the hours of twelve and one; but I would not have it to be a president for any to follow. There is an old Proverb very pertinent to what is here related; *That two good meals are better than three bad ones*: It is the worst point of Huswifry that can be to leave the Cow half milked; for besides the loss of Milk, it is the ready way to make the Cow dry and so become unprofitable to the Dairy.

Now the profits arising from Milk are chiefly three; *viz.* Cream, Butter, and Cheese; the Cream is the very heart and strength of the Milk, which must be skimmed very cleanly: Cleanly, I say, for Cleanliness is such an ornament to a good Huswife, that if she want any part thereof, she loseth both that and all other good names whatsoever. Cream is not to be kept above two days in Summer, and not above four in the Winter, if you will be alwayes provided with the best and sweetest Butter: But before we speak of that, I shall here insert some excellent Receipts for made-Cream, & Milk made better by art.

How to make your ordinary clouted-Cream

Take a quantity of Milk from the Cow, and put

put it into a broad Earthen-pan, and ſet it over a ſlow fire, letting it ſtand there from morning to night, ſuffering it not to boil by any means; then take it off the fire, and ſet it in ſome place all night to cool, in the morning diſh off your Cream, for it will be very thick.

To make freſh Cheeſe in Cream.

Take a pottle of new Milk as it cometh from the Cow, and half a pound of blanched Almonds beaten very ſmall, and make a thick Almond-milk, with a pint of Cream ſtrained; and a little before you go to Dinner make it blood-warm, ſeaſon it with a little Sugar, Roſe-water, and ſearſed Ginger, and put to it a little Runnet, and when it is ſcummed, bread it up, and whey it, and put it into a Mould, and preſs it with your hand and when it is well wheyed put it into a Diſh with Cream.

Cream of Codlins.

After you have ſcalded your Codlins and peel'd off the skins, and ſcraped the pulps from the cores, with a little Sugar and Roſe-water, ſtrain them, and lay the pulp of your Codlins in a Diſh, with as much raw Cream as you pleaſe about them; there are ſeveral other ways propounded, but this is moſt ſatisfactory to the Palat.

To make a Junket.

Take Ews or Goats-milk; if you have neither of theſe, then take Cows-milk, and put it over the fire to warm, then put in a little Runnet to it; then pour it out into a Diſh, and let it cool,

then

then ſtrew on Cinamon and Sugar, then take ſome, Cream and lay upon it ſcraping Sugar thereon, ſerve it up.

Here note by the way, that you cannot keep Cream above three days in Summer, and ſix days in Winter without prejudice.

I need not tell you how to make Butter, ſince there are very few in the Country that can be ignorant thereof; wherefore I ſhall only ſay, that the beſt time to pot your Butter is in the Month of *May*, for then the air is moſt temperate, and the Butter will take Salt beſt; however, it may be done at any time betwixt *May* and *September*. In preſerving thus your Butter, you may not only ſupply your Houſe therewith, but to your profit furniſh others.

There is another profit which ariſeth from the Dairy, and that is Cheeſe; of which there are three kinds, Morning-Milk-Cheeſe, Nettle-Cheeſe and floaten-Milk-Cheeſe: The firſt is the fatteſt and beſt that is made in this Kingdom; the Nettle Cheeſe is ſo called, becauſe when the Cheeſe is new-made, Nettles are put upon it; which Nettles are to be renewed ounce in two days: The floaten-Milk-Cheeſe is the worſt of all Cheeſes, & indeed ſo coarſe, that as I like not to feed thereof ſo I love not to write of it. What is further to be ſpoken of a Dairy, I ſhall refer it to my advice to that Maid who deſires to be a Dairy-Maid in a great Houſe.

I have hitherto, Ladies, endeavoured the accompliſhment of Gentlewomen well extracted; but as you cannot do all things your ſelves, ſo you muſt have Attendants & Servants about you, ſuch

ſuch whoſe good Qualifications may not only render them fit for your employments, but in the performance thereof they may credit the Houſe wherein they live, and profit their own ſelves, to ſuch therefore I direct my following advice.

And firſt to all Gentlewomen, who though well born are notwithſtanding by indigency neceſſitated to ſerve ſome perſon of Quality.

In the firſt place, I would not have you look upon your condition as to what it hath been but what it is; learn what ever you can, and ſlight no opportunity which may advance your knowledg to the height of your birth, for want of which ſome by reaſon of their Parents negligence, think they have enough to maintain their Children in a good equipage, & therefore ſlight thoſe arts which may not only be ornamental, but beneficial to their Children hereafter, vainly imagining that poverty will never approach their Gates; by which croſs miſtake their Daughters are often expoſed to great hardſhips, many times contenting themſelves to ſerve as Chamber-maids becauſe they have not the Accompliſhments of a Waiting-woman, or an Houſe-keeper; and ſo whereas their own natural and acquired parts might raiſe in every ones opinion a great eſteem of their worth and merit, and incline Ladies to covet their company, ſit at Table, and have a command in the Houſe, reſpect from the reſt of the Servants; wear good Clothes and have a conſiderable ſallary; inſtead thereof, the meanneſs of their qualifications render them only fit companions for Grooms and Footboys.

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Wherefore in the first place I shall advise all Parents (be their Estates never so good, and their Revenues large) to endeavour the gentile education of their Daughters, encouraging them to learn whatever opportunity offers, worthy a good estimation. *For riches hath wings, and will quickly fly away*; or Death comes and removes the Parents, leaving the Children to the tuition of merciless and unconscionable Executors or others intrusted, who only study how to rob the Orphants of their due, and afterwards thrust them into the world, giving them neither their own money, not half the education they deserved; now if there be a treasury laid up within by education, by which they may live (without an Estate their Parents shall leave them) in some honest and creditable imployment, their condition will be so established, that nothing almost but death or sickness can make an alteration therein, and may boldly defie and scorn the various vicissitudes of common misfortunes. For this reason I would have you to lose no time, but improve all you may in learning whatever may befit a Woman.

If your Father hath had large Revenues, and could talk loudly of his Birth, and so may think this servile life beneath you, yet thank God you can do something for an honest livelihood, and be never the less submissive; for if you are a Servant, you must do what becomes a Servant; if your extraction be mean, and have attained to serviceable preferment, give God the glory, and be more careful to please.

If you desire to be a Waiting-Gentlewoman, it will be expected that you can Dress well; Pre-

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ſerve well; and Write well a legible hand, good language, and good *Engliſh*; have ſome skill in Arithmetick; Carve well, and let your behaviour be modeſt & courteous to all perſons accord to their degree; humble and ſubmiſſive to your Lord and Lady, or Maſter and Miſtriſs; nat in your Habit; loving to Servants; ſober in your Countenance and Diſcourſe; not uſing any wanton geſture, which may give Gentlemen occaſion to ſuſpect your levity, and ſo court you to Debauchery, and loſe a reputation irrecoverable.

If you would be an Houſe-keeper, it will be required that your behaviour be grave and ſoli'd, which will inculcate in their beliefs that you are able to govern a Family. And as I told you before, you muſt Preſerve well; ſo you muſt have a competent knowledg in Diſtilling, making Cates, all manner of ſpoon-meats, and the like. Be careful in looking after the Servants, that every one perform their duty in their ſeveral places, that they keep good hours in up-riſing and lying down; and that no Goods be either ſpoil'd, or imbezel'd.

That all Strangers be nobly and civilly uſed in their Chambers; and that your Maſter or Lady be not diſhonoured through neglect or miſcarriage of Servants.

To be firſt up, and laſt in bed, to prevent junketing,

To make Salves and Ointments, to dreſs the wounds of the poor about you, with other things of your own compoſition, with which you may compaſſionate the ſick and indigent: for commonly

monly all good and charitable Ladies do make this part of their House-keepers business.

To all Maidens, who desire to be Chamber-Maids to persons of Quality.

IT will be required of you, that you Dress well that you may be able to supply the place of the Waiting-woman, should she chance to fall sick, or be absent from your Lady; you must wash fine Linnen well and starch Tiffanies, Lawns Points, and Laces, mend them neatly; and wash white Sarcenets, with such like things.

You must make your Ladies bed; lay up, and lay out her Night-clothes; see that her Chamber be kept clean, and nothing wanting which she desires or requires to be done. Be modest in your deportment, ready at her call, always diligent, answering not again when reprov'd, but with pacifying words; loving & courteous to your fellow-servants not gigling or idling out your time, nor wantoning in the society of men; you will find the benefit thereof; for an honest and sober man will sooner make that woman his Wife whom he seeth continually imployed about her business, than one who makes it her business to trifle away her own and others time; neither will a virtuous and understanding Mistress long entertain such a servant whom she finds of such a temper.

Be not subject to change, *For a rouling stone gathers no moss*; and as you will gain but little money, so if you ramble up and down you will lose your credit.

It

It may be a fellow-ſervant may court you; but before you entertain the motion, conſider how you muſt live; by inconſiderately marrying you may have one joyful meeting, and ever after a ſorrowful living, and have time to repent of your raſh matching,

Inſtructions for all Nurſery-Maids in Noble Families.

YOU ought to be naturally inclined to love young Children or elſe you will ſoon diſcover your unfitneſs to manage that charge; you muſt be neat and cleanly about them, and careful to keep good hours for them: Get their Break-faſts and Suppers in good and convenient time; let them not ſit too long, but walk them often up and down eſpecially thoſe who cannot go well of themſelves; take heed they get no falls by your careleſneſs, for by ſuch means many (the cauſe firſt being unperceivable) have afterwards grown irrecoverably lame or crooked; wherefore if any ſuch thing ſhould happen, conceal it not, though you may juſtly incur a great deal of blame therefore.

I knew a Gentlewoman abſolutely ſpoil'd by ſuch a concealment; her Nurſe by negligence let her fall (being very young) from a Table, and by the fall her thigh-bone was diſlocated, the Nurſe fearing the indignation and diſpleaſure of the Childs Parents, who where rich and potent, concealed it a long time, under the pretence of ſome other indiſpoſition; endeavouring in the mean time the reducing of the bone to its proper place; but by reaſon of an interpoſition of a Jelly

between

between the dislocations, it could not be done, and then when it was too late, the Parents were acquainted with the sad condition of their beloved Child; and hereupon all means imaginable used for its recovery, but all in vain, although they had been at some hundreds of pounds charge for the cure.

She is now as lovely a young Gentlewoman as a ravisht eye can feast upon; but it would break the heart of that body the eye belongs unto to see her go; her back-side-walking would force a man from her to the *Indies*, and yet her face would attract him to her twice as far.

But to my purpose; be not churlish or dogged to them, but merry and pleasant, and contrive and invent pretty pastimes, agreeable to their age; keep their linnen and other things always mended, and suffer them not to run too fast to decay. Do not shew a partiality in your love to any of them, for that dejects the rest: Be careful to hear them read if it be imposed upon you, and be not too hasty with them; have a special care how you behave your self before them, neither speaking nor acting misbecomingly, lest your bad example prove the subject of their imitation.

Instructions for all Chamber-maids to Gentle-women in City and Country.

FRom you it will be required that you wash and starch very well both Tiffanies, Lawns, Points and Laces, and that you can mend what is amiss in them.

That you work Needle-work well, and all sorts

of Plain-work, or any other work with the Needle which is used in such Houses.

That you wash black and white Sarsnets; that you dress well, and diligently perform what you are commanded by your Mistress; be neat in your Habit, modest in your Carriage, silent when she is angry, willing to please, quick and neat-handed about what you have to do.

You must know how to make all manner of Spoon-meats, to raise Paste, to dress Meat well, (though not often required thereunto) both of Fish and Flesh; to make Sauces, garnish Dishes, make all sorts of Pickles, to see that every thing be served in well and handsomely to the Table, in due time, and to wait with a graceful *decorum* at the Table if need should require.

Keep your Mistresses Chamber clean, and lay up every thing in its due place; you ought to be skilful in buying any thing in the Market, if you be intrusted therewith; these things will be expected from you in those Houses where there is no Head-cook. If there be no Butler, you must see all things decent and fitting in the Parlour and Dining-room.

In a word, you must divest your Mistress from all the care you can, giving to her a just and true account of what moneys you lay out, shewing your self thrifty in all your disbursements; be careful in overlooking inferiour servants, that they waste nothing which belongs to your Master and Mistress.

If you are thus qualified, and be of an humble and good disposition, your merit will deserve a good Salary, and a great deal of love and respect.

ſpect. If you have not theſe accompliſhments, endeavour their procuration by ſparing ſome money from ſuperfluous expence, and over-gaudy clothes, for to ſee a Maid finely trickt up, having a fine ſhow without, and not one good qualification within, is like a jointed *Bartholomew*-Baby, bought for no other uſe than to be look'd upon.

Inſtructions for Nurſery-Maids to Gentlewomen, both in London, *or elſewhere.*

LEt me advise you, firſt to conſider the charge you take in hand, and not to deſire it as too many do, because it is an eaſier kind of life, void of labour and pains-taking, thinking that the Children are eaſily pleas'd with any thing: I can aſſure you the contrary; for it is a troubleſome employment, and the charge is of greater weight than ſuch vainly imagine.

You ought in the firſt place to be of a gentle and good diſpoſition, ſober in your Carriage, neat in your Apparel; not ſluggiſh nor heavy-headed, but watchful and careful in the night-ſeaſon, for fear any of the Children ſhould be ill; and keep due hours for their up-riſing and going to bed.

Take ſpecial care that they eat nothing which may over-charge their Stomacks. If you obſerve their Faces at any time paler than ordinary, or complain of pain in their Stomach, conclude it is the Worms that troubles them, and therefore give them remedies ſuitable to the diſtemper, do this often whether you ſee thoſe Symtoms or no, the neglect of which hath been the de-

ſtruction of many hopeful Children.

Keep them (whatever you do) ſweet and clean, and moderately warm; teach them ſome good forms of prayer, and to read as they are capable; reſtrain them from drinking too much Wine, ſtrong Liquors, and eating over-much Fruit.

Be loving and chearful with them, not thumping or beating them as many do, contrary to the knowledg and pleaſure of their Parents: That Mother is very unwiſe that will give liberty to Servants to ſtrike her Children; and that Servant is over-ſawcy and ill natur'd who dares do it without her Miſtreſſes privity and conſent.

This is your duty; and unleſs you can and will do this, never undertake this charge.

Inſtructions for ſuch who deſire to be abſolute Cook-maids in good and great houſes.

IT is a common thing now-adays for Cook-maids to ask great Wages, although they are conſcious to themſelves of their inability of performing almoſt any thing; which as it is unconſcionable ſo to do, ſo in the end it will prove diſgraceful to them: I ſhall therefore tell you what in reaſon may be required from you, and what juſtly you ought to perform.

Your skill will chiefly conſiſt in dreſſing all ſorts of Meat, both Fiſh, Fleſh and Fowl, all manner of Baked-meats, all kind of Sawces, and which are moſt proper for every ſort of Diſh, and be curious in garniſhing your Diſhes, and making all manner of Pickles, of all which I have treated of before, as you will find it in the Chap-

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ter of my Inſtructions for young Ladies and Gentlewomen in the Art of Cookery, wherein you may be ſupplyed with the Cuſtomary and *a-la-mode* ways of dreſſing all ſorts of Meat.

And as you muſt know how to dreſs Meat well, ſo you muſt know how to ſave what is left of that you have dreſſed, of which you may make both handſome and toothſome Diſhes again, to the ſaving of your Maſters purſe, and the credit of his Table.

Be as ſaving as you can, and cleanly about every thing; ſee alſo that your Kitchen be kept clean, and all things ſcoured in due time; your Larders alſo and Cupboards, that there be no bits of meat or bread lye about them to ſpoil and ſtink.

That your Meat taint not for want of good Salting.

That you keep good hours for your Meals, elſe you put an houſe quite out of order; do not covet to have the Kitchin-ſtuff for your vails, but rather ask the more wages, for that may make you an ill Huſwife of your Maſters goods, and teach you to be a thief, for you will be apt to put that which goes into the tried ſuet into your pot.

Lay not all your Wages on your back, but lay up ſomething againſt ſickneſs, and an hundred other Caſualties; aſſure your ſelf, it is more commendable for one of your profeſſion to go decent and clean, than gaudily fine.

Take this in part of that good counſel I could give you, had I time; which if you follow, the greateſt benefit will be your own at laſt.

Instructions for under-Cook-Maids.

IT behoves you to be very diligent and willing to do what you are bid to do; and though your employment be greasie and smutty, yet if you please you may keep your self from being nasty, therefore let it be your care to keep your self clean. Observe every thing in Cookery that is done by your Superiour, treasure it up in your memory; and when you meet with a convenient opportunity, put that in practice which you have observed, this course will advance you from a drudg to be a Cook another day.

Every one must have a beginning; and if you will be ingenious and willing to learn, there is none will be so churlish or unkind as to be unwilling to teach you; but if you are stubborn and careless, who do you think will trouble themselves with you? Beware of Gossips, for they will misadvise you; beware of the sollicitations of the flesh, for they will undo you; and though you may have mean thoughts of your self, and think none will meddle with such as you; it is a mistake, *Hungry Dogs will eat dirty Puddings*; and I my self have known a brave Gallant to fall foul with the Wench of the Skullery, when some others would have hazarded their life for one sole enjoyment of that incomparable Lady his Wife, he so ingratefully slighted.

Instructions for Dairy-Maids in great Houses.

HAve a care that all your Vessels be scalded well, and kept very clean; that you milk your

your Cattel in due time; for your Kine by cuſtom will expect it, though you neglect it, which will tend much to their detriment.

Waſte not your Cream by giving it away to liquoriſh perſons; keep certain days for your Churning, and be ſure to make up your Butter neatly and cleanly, waſhing it well from the Butter-milk, and then ſalt it well.

Be careful to make your Cheeſes good and tender, by well ordering them; and ſee that your Hogs have the whey, and that it be not given away to idle or goſſipping people, who live meerly upon what they can get from Servants: That you provide your Winter-Butter and Cheeſe in the Summer, as in *May*; and when your Rowens come in, be ſparing of your Fire; and do not laviſh away your Milk-butter or Cheeſe.

If you have any Fowls to fat, or Pigs, look to them that it may be your credit, and not your ſhame when they come to the Table.

When you milk your Cattel, ſtroke them well, and in the Summer-time ſave thoſe ſtrokings by themſelves, to put into your morning-Milk-cheeſe.

Inſtructions for Laundry-Maids in great Houſes.

YOur duty will be to take care of all the Linnen in the houſe, excepting Points and Laces; whatever you waſh, do it up quickly, that it may not ſtink and grow yellow, and be forced to the waſhing again before it be uſed.

Let all the bracks in the Linnen, or rents, be duly mended; and keep your certain days of waſhing, and other days for the making clean of

ſuch Rooms as are appointed you.

Be ſparing of your Soap, Fire and Candle.

Entertain no Chare-woman unknown to your Lady or Miſtreſs.

Be careful that your Tubs and Copper, or whatever elſe you make uſe of, be kept clean, and in good repair.

That you riſe early every morning, but more eſpecially on Waſhing-days.

Inſtructions for Houſe-Maids in great Houſes.

YOur principal Office is to make clean the greateſt part of the houſe; and ſo that you ſuffer no room to lie foul; that you look well to all the ſtuff, and ſee that they be often bruſhed, and the Beds frequently turned.

That you do not miſplace any thing by carrying it out of one room into another, for that is the way to have them loſt, or you ſoundly chid for their being not in their proper places.

That you be careful for, and diligent to all Strangers, and ſee that they lack nothing in their Chambers, which your Miſtreſs or Lady will allow; and that your Cloſe-ſtools and Chamber-pots be duly emptied and kept clean.

That you help the Laundry-maid in a morning on a Waſhing-day.

That in the Afternoon you be ready to help the Houſe-keeper or the Waiting-woman in their Preſerving and Diſtilling.

To Scullery-Maids in great Houſes.

THere are ſeveral Rooms that you muſt keep ſweet and clean, as the Kitchen, Pantry, Waſh-houſe, &c.

That you waſh and ſcowre all the Plates and Diſhes which are uſed in the Kitchen, alſo Kettles, Pots, Pans, Chamber-pots, with all other Iron, Braſs, and Pewter materials that belong to the Chambers or Kitchen; and laſtly, you muſt waſh your own Linnen.

Thus Ladies; I have endeavoured to ſhew your Servant their duties in their reſpective places, and what qualifications they ought to have, which may enable and fit them for your ſervice. I ſhall now return to the Compleatment of thoſe Accompliſhments which beſt become your noble and gentile extraction.

I have already declared how you ought to be educated from your Minority to better Maturity of years, and from thence what your deportment ought to be to all perſons in all places; there remaineth only ſome inſtructions how you may talk and that elegantly, to the ſame perſons at a diſtance whether relations, friends or acquaintance, and that is by Letter; having given you ſome general inſtructions how to pen them, I ſhall lay you down ſome choice patterns of Letter upon ſeveral occaſions for your imitation. I ſhall conclude at preſent this Treatiſe with ſome witty Dialogues, or interchangeable Diſcourſes between ſeveral of your Sex' emi-nent for birth, worth, and ingenuity.

Some general and choice Rules for writting of Letters.

FIrſt, what a Letter is? It is or ought to be the expreſs image of the Mind, repreſented in writing to a friend at a diſtance; wherein is declared what He or She would do or have done. This excellent uſe we have of Letters, that when diſtance of place will not admit of Union of perſons, or converſe *Viva voce*; that deplorable defect is ſupplied by a Letter or Miſſive; and indeed the neceſſity of converſing one with another as long as we live, layeth an unavoidable cogency of communicating our affairs each to other, without which friends at a diſtance could have no correſpondence one with the other.

Though it lieth not in the power of every one to make uſe of theſe excellent means for reciprocal Communication; yet we ſee daily the illiterate and ignorant will make hard ſhifts rather than go without the benefit thereof, applying themſelves to friends that can write; or if they have none, to Scriveners or other ſtrangers, venturing their ſecrets with them, rather than their friend ſhall go without the knowledg of them.

But as for you, Ladies, for whoſe uſe this Book was framed, I queſtion not your writing well; but without inditing well, it will ſignifie but little; to the intent therefore you may poliſh your Epiſtolical compoſitions, obſerve theſe two things therein, that is, the Matter and Form.

The Matter of Letters is any thing that may be diſcourſed of without any exception; or that which

which you would freely discover to your Relations, or discourse to your friend when present, the same you would do by Letter when he is absent, if it stands with conveniency. For sometime it is not convenient to trust that in a sheet of paper which if lost or miscarried may be the great detriment, if not the utter ruin of the person. This matter you must know varieth much according to the subject you write upon. I shall endeavour to treat a little of all the common subjects which are the usual occasions of Letter-writing.

Of Intelligence or Advice.

THese Letters are the informers of our friends, of our own, or others concerns. There is no great matter of invention required in them, for the very subject will afford you matter enough; all that is required of you in this, are these two things; the first, that you word your Matter well, and that you write not any thing unadvisedly, which you cannot justifie; but above all, have a care of News-writing, if it nearly concern the State, or any great person thereunto belonging.

Of Friend-chastisement.

IF you have a dear female-friend whom you suspect of any youthful excursions, especially levity, and would reduce her to a better understanding, mildly lay open her errors; and therein discover what an enemy she hath been to God and to her own reputation; that there is no way

to reconcile her ſelf to God and the World, but by her future exemplary modeſt carriage. And that ſhe may not think, your reproofs have their original from malice or hatred to her perſon, declare what a great eſteem you ever had for her excellent parts, and rare endowments of mind; and what a pity it is, ſuch excellencies ſhould be eclipſed by ſuch foul miſcarriages; that is not your ſorrow alone, but the grief of ſeveral of her friends; and then ſubtilly inſinuate this, That had it not been a friend you ſo dearly loved, you could have been well content to have been ſilent; but contrary, the love you bear her, obliged you to reveal the evil reports you have heard of her, and how troubled you are to ſee her commendations ſo limited with exceptions. Were it not that ſhe is——ſhe is abſolutely one of the fineſt Gentlewomen in *Europe*. Then conclude, that you hope ſhe will take all in good part; and that ſhe will highly oblige you, to uſe the ſame freedom as you have done with her, if ſhe hears ought amiſs.

Of giving good Counſel.

YOu may in the firſt place excuſe your raſh intruſion, in giving counſel before it be required, but the bonds of freindſhip were ſo ſtrong that you could not forbear, and therefore hoped ſhe would take all in good part; and then inculcate this, that you did not doubt the ſufficiency of her judgment, but being tender of her welfare and knowing of what weighty concern the buſineſs in hand imported, that it was not for a year

or a day, but for life, you could do no leſs, being full fraught with a moſt entire affection, but tell her, ſhe muſt conſider------then tell her what your advice is, and be ſure you back it with the beſt reaſons and arguments you can ſummon together; making it appear, that your counſel is both honeſt and profitable, and not ſelf-intereſted; and it only tends to her laſting good here, and eternal hereafter; husbanding your reaſons according to the perſon you deal with. Conclude with an hearty ejaculation to God, that he may direct her for the beſt, following the good advice you have given, &c.

If you are a Mother of Children, and would write to them, or to your Servant, you need not have rules in ſo doing, the plainer you write, the better it is and they will more readily underſtand you; you need no more than ſignifie to them what you would have done, and what undone; as for reaſons, you need not alledg any to encourage them in their duty, your power is ſufficient, and your command is the only reaſon why they ſhould do ſo, or ſo; however, if you ſee any refractorineſs in your Children, it will not be amiſs, to urge how juſt your commands are, and how eaſily performed, adding the promiſe of a reward, if they fulfil your deſire; but threats and menaces of puniſhment, if they diſobey; but concluding, you hope to find them ſo towardly, that they will not need correction.

Of requesting a kindness.

LEtters of this nature, are of two kinds; the first is, when one Gentlewoman of quality sends to another, her very good friend, either for some courtesie to her self; or for another; and then she must begin with an acknowledgment of her love and how confident she still remains in the assurance thereof; then make known your request, and how easily it may be done, and end with a promise of being sensible of the courtesie, and retaliation.

If the person requesting be somewhat a stranger, but much inferior to the person of whom she entreats the kindness, then she must begin with an insinuation, excusing her boldness in daring to request a favour of a person whom she never obliged by any former service; yet adding withal, that knowing her goodness, and the delight her Ladiship takes in bestowing courtesies on the undeserver, she fears not a denial. If it be upon an urgent occasion, let her endeavour to move her, to compassionate her misery, exaggerating the greatness thereof; insisting, that she hath no other way to retrive her misfortune; that if she cannot hereafter find any way a requital, yet she shall notwithstanding retain the remembrance of her love or charity fixed in her heart. Conclude with a Prayer to God, so to increase her felicity here, that she may never stand in need of a kindness from any till the Almighty hath fixed on her head a Crown of Glory.

Of Recommendation.

IN the recommending of a perſon, you muſt ſhew your motives for ſo doing, as firſt, either as ſhe is a Kinſwoman, or Friend, and a perſon ſo worthy as deſerving all favour, that were it not for her goodneſs and virtue, you would not utter a word in her behalf; and conclude, that what kindneſs is done her, is ſhewn to your ſelf.

How elegantly to complain of injuries done.

THis may be done ſeveral ways; if you would mildly complain of a friend and yet not break with him or her; let your complaint be mixt with praiſes, ſaying, that you are ſorry the perſons deportment hath not been ſuch as your friendſhip required; however, you are ſo charitable, as to believe the offence was commited willingly, but rather through miſpriſion or ill-perſwaſion. But let the offence be ever ſo great, do not rail in opprobrious terms, though in ſmart and ſignificant expreſſions, ſaying, that you have connived too long patiently at the injuries done you; but finding, inſtead of amendment, the perſon growing worſe, you would be more ſenſleſs than ſtones if you ſhould not ſpeak; referring your ſelf to his own judgment, if paſſion hath not quite extinguiſht the eye of reaſon, whether you are not very much wrong'd; however, upon a juſt acknowledgment, you are willing to forget all, and retain him or her ſtill in the eſtimation of a friend.

Forms of Addreſs or Viſit.

IN the firſt place, inſinuate your contentment in diſcourſing with your friend face to face, but ſince you are deprived thereof, you are happy ſtill in having the opportunity and conveniency of writing: That you deſire to hear of her welfare, both as to health and other concerns; that your deſire is earneſt to ſee her, and that thoſe dayes wherein you ſee her not, are years; and thoſe years ſeem ages, eſpecially when you receive no Letters from her; that if ſhe will continue that correſpondence, ſhe ſhall find occaſion of finding fault on your ſide more of importunity than careleſneſs or neglect; and ſo conclude with a proteſtation of the continuance of an inviolable friendſhip.

Forms of Congratulation.

THis is done when we deſire to rejoice with our friend for ſome great good that hath befaln him or her, either by eſcaping from ſome eminent danger, or ſickneſs. There are ſeveral other ſubjects of this nature which you may treat on as they happen, and therefore I cannot preſcribe you exact rules; only you muſt teſtifie the great ſatisfaction you receive in your friends welfare, and that your joy is not particular, but all in general have it when good and virtuous perſons are advanced, and do proſper.

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Of Conſolation.

LEtters of Conſolation ſeem to mitigate any evil or adverſity that hath befaln a friend, which being various cannot well have one remedy applied to them. If the evil be but ſmall, alledg they have no ſuch great cauſe for their ſorrowing, the ſubject not deſerving it; that they ought to have courage; for puſillanimity wrongs the reputation; or if it be great, inſiſt that it will not laſt long: But if the diſaſter be very great indeed, you muſt then aknowledg how much you are concerned in his or her ſufferings, and that having ſo great a ſhare in her misfortune, you are fitter to condole than comfort her therein, yet however the intereſt of alliance or friendſhip obliges you to apply ſome lenitive: That you cannot perſwade her from grieving, for that would argue inhumanity; having ſuſtain'd ſo great a loſs of a Husband, a Wife, Father, Mother, &c. but hope ſhe or he will not be ſo heartleſs as to be carried away in the torrent of a fruitleſs grief; that Reaſon muſt be uſed: for Nature is not obliged to alter its courſe to pleaſe him or her particularly, and exempt it ſelf for the ſake of one from thoſe Laws to which the whole world is ſubject. In ſhort, when a misfortune cannot be withſtood, immoderate grief doth but exaſperate it; and that being a Chriſtian, there ought to be a ſubmiſſion to Gods Will, and ſubſcribe with a prayer to the Almighty, to give him or her patience to overcome this great affliction.

Form of thanks for Courteſies received.

THanks we muſt apply as well to the nature of the Courteſie, as to the quality of him that hath done it. You muſt begin with a commemoration of the Courteſie received, acknowledging the receiver not worthy thereof, having never done any obliging ſervice; or if you have, yet this hath made double ſatisfaction; then promiſe that the remembrance of her love ſhall be deeply engraven in your heart; and that you will always retain a reſentment of her kindneſs: This you may write, if the kindneſs be ſo highly qualified that the perſon looks for no other ſatisfaction than acknowledgment only.

I have given you ſeveral forms of Letters, let me now ſhew you the parts of a Letter; the common ones are Superſcription and Subſcription.

The Superſcription of Letters is twofold; the one external, the other internal; the outward Superſcription is that when the Letter is folded up, and containeth the name, title, and abode of the perſon we write unto; but above all you muſt have a care that you give proper titles, ſuch as befit the quality of the perſon.

The Title of a King is, *To His moſt Excellent Majeſty.* To the Queen the ſame, altering the article. To all Sons or Brethren of the King of *England*, *To His Royal Highneſs.* To a Duke, *To His Grace.* To a Dutcheſs the ſame. To all Earls, Marqueſſes, Viſcounts and Barons, *To the right Honourable.* To Marchioneſſes and Counteſſes by Patent, *To the right Honourable.* To all Lords, *To the*

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right honourable. To Knights, *To the right Worshipful.* To all Justices of Peace, High-Sheriffs, Counsellors at Law, Esquires, either by birth or place, &c. *To the Worshipful.*

The Subscription is placed at the lower end of the Letter; and in writing to great Persons you must Subscribe thus,

My Lord, or Madam,
Your most humble, and most obedient Servant.
or *Your most faithful, and most obliged Servant.*
S. G.

To persons of meaner degree, subscribe your self thus,

Your Servant.
or *Your Friend and Servant.*

If kindred write one to another, the greater may express the relation in the beginning of the Letter; but she that is of the meaner quality, must be content to specifie it in the Subscription.

Besides Superscription and Subscription, you must set down what year and day you writ this Letter in, and the place from whence it came; yet it is not always convenient to mention the place, nor the relation the person hath to you to whom you write.

The beginning of all your Letters ought to contain some small Complements by way of insinuation, with a short proposal of what you intend to say; this is only observed in long Letters, otherwise you may fall upon the Matter immediately.

As for the Matter that is according to your

Concern, and I need not use much order in the discourſing it, but write what falls under your pen, not ſtanding much upon connexion, unleſs it be in Letters of Anſwer, and then you muſt follow the order of thoſe Letters, uſing ſome ſmall tranſition. In the Concluſion it is requiſite that you teſtifie your affection with hearty wiſhes and prayers for the perſon you write unto.

For the ſtile of your Letters, let it not be affected but careleſs, not much differing from our uſual way of ſpeaking. In Letters of Complement ſupply the barrenneſs of your matter with the ſmoothneſs of your rhetorical exornations; but have a care that in ſtriving to avoid affectation you do not run into improprieties of ſpeech, or barbariſms.

Conſider ſeriouſly what beſt befits the things you are to write of, regarding perſon, time and place. It would be abſurd for any one to write to a ſuperiour as to a familiar, and that which would ſuit very well with an ancient man, or a perſon in Authority, would be ridiculous for to uſe to a man of mean degree, or of the younger ſort; ſurely we are not to uſe the like expreſſions to a Soldier, as we do to a Scholar or Lady.

Be not too prolix in your writing, nor too ſhort; but obſerve a mediocrity or mean betwixt them: In the avoiding of tautologies, do not omit any thing that may conduce to the illuſtration of your matter.

Do not ſtudy for hard words, but ſuch as are either plain, or very ſignificant; this perſpicuity of writing is to be meaſur'd according to the capacity of the perſon to whom the Letter is directed;

rected; for some will easily conceive what is difficult and hard for others to comprehend.

Have especial care of blotting your paper, giving it a large Margent; and be curious in the cutting your Letters, that they may delight the sight, and not tire the Reader.

Lastly, be curious in the neat folding up your Letter, pressing it so that it may take up but little room, and let your Seal and Superscription be very fair.

Having given you general instructions how to compose and indite Letters, it follows that I here insert some of the best patterns for your imitation.

Of Complement.

Madam,

I Am by so many Obligations yours, that the only want of occasion to give you testimony thereof, alone breeds in me all my discontent; esteeming my self unfortunate in nothing so much; and that the passion which carrieth me to your service, proves as unprofitable as extream; which forceth me to have recourse to intreaties, beseeching you to honour me with your commands, that (other means failing) my obedience may oblige you to believe that I am,

Madam,
Your most humble and affectionate Servant.

Another of the like nature.

Madam,

THough I have told you a thousand times by word of mouth how much I am your Servant; yet my Pen shall once more assure you of the same; I only wait for some eminent proofs to demonstrate the truth of my profession; I do heartily wish that you would not longer make me expect an opportunity, but lay your com-

mand

mand, which may ſatisfie my impatience, to make you know and confeſs at the ſame time, that you may have more powerful and more conſiderable Servants, but never,

Madam,
One more obedient and faithful.

Their Anſwers.

Madam,

I Will be ſo preſumptuous (ſince you deſire it) as to believe you love me, but on condition that you will acknowledg the paſſion I have to ſerve you. For as it only makes me merit the honour of your friendſhip, ſo I ſhould be very glad that you would everlaſtingly conſerve the memory thereof. Continue then in loving me as much as you pleaſe, and likewiſe eſteem infallibly that I am more than all the world beſides,

Madam,
Your very Servant.

Another Anſwer.

Madam,

I Am not ſo unfortunate as I thought I was, ſince I ſee I hold ſome place ſtill in your memory; yet the grief which I entertain for not deſerving the honour, hath reduced my thoughts

to ſuch a moderation, that I am in doubt whether I ſhould complain or rejoyce. It remains in you only, to allay the diſcontent of my mind, by giving me ſome employment in your ſervice, which may witneſs the paſſion I have to maintain the quality of,

Madam,
Your faithful Servant.

A Letter from a Gentlewoman at a Boarding-School in Hackney, *to her* quondam *School-fellow in* London.

Indeared Friend,

I Have laid aſide the exerciſe of my Needle, that I may employ my hand ſome little time in the management of my Pen, that herein I may aſſure you, that the ſtrong inclinations I have to manifeſt my ſelf your friend upon all accounts, will not permit me to let ſlip any opportunity wherein I may evidence this truth. I am troubled that you are not always as ready to honour me with your commands, as I am zealous and forward to obey them. That cordial reſpect I bear you, hath ſo ſtrongly link'd me to you, that into whatſoever condition fortune ſhall throw me, I ſhall ſtill retain the memory of your affection, and muſt not live when I ceaſe to love you, whom above mine own welfare I eſteem, and therefore muſt ſubſcribe my ſelf, deareſt friend,

Your moſt affectionate, &c.
M. G.

The

The Answer to it.

Most Obliging Friend,

I Am ravisht with content, to see how your curious art, and delicateness thereof, can so happily translate your hand and fancy from on flower to another, the one as the draught of your Needle, the other of your Pen; were I to be judg, I knew not which to give the greatest praise or encomium, the Flourishes of the Pen, or the Flowers of the Needle; the one might make *Arachny*'s Maids of Honour (I mean those delicate fingered Nuns) to blush, to be out-done; and from the other, a Secretary to a Queen may gather eloquence and fancy. You need not make the least question of my love, or the integrity thereof, for although I want the art of Rhetorick to represent it, yet my deeds and services shall be the elaborate Elocutors which shall express my self to be,

Your most cordially affectionate Servant.
S. L.

Form

From the above-nam'd M. G. *to the said* S. L. *acknowledging her and her School-fellows sorrow for her absence, giving an account of the accustomed care of her Governess.*

Dear Friend,

WE remain in the state and condition you left us, there being no access as yet, of any more numbers, but only of your griefs for your absence, which increase, as our desires do increase, or our daily discourses of you. We understood not our happiness till your departure from us, being now made sensible of the good we enjoyed, by being deprived thereof. Our Governess is as active and watchful as ever, down with the Sun and up with the Lark, and then doth her messenger summon us to desert our beds; if she perceives any unwilling, she subtilly tempers the unpleasantness of her early importunity; she perswades them thereunto, by alledging, what benefit thereby will accrew to their healths; nor is her accustomed care to be discommended, since therein she aims not only at the benefit of our Bodies, but the eternal welfare of our Souls in the performance of our duties to God and our Parents. She continues her former jealousie, not suffering a Letter to come into the house without her knowledg thereof; and herein her prudence is highly to be commended, for by her strict examination of these Paper-messengers, she shuts the doors against a great many which might be the Bawds which might betray

betray the Obedience of ſome, and the Chaſtity of others. Neither are there any Anſwers returned to any Letters but what ſhe is privy to; by which means, there is nothing we write we need be aſhamed of, were it legibly written on our Foreheads as well as Papers. I queſtion not but you have heard your old Bed-fellow Mrs. F. G. hath lately entertained a new one, being married to a Gentleman, as deſerving in excellency of parts as nobility of birth; I long to hear of the like in you whoſe good fortunes ſhall always be attended with the greateſt acclamations of joy which can proceed from

Your moſt affectionate Friend,
M. G.

The Anſwer.

Indearedly Beloved,

YOU honour me much with the teſtimony of your affection; and do glad my heart by giving me to underſtand, that your Governeſs continueth her vigilancy and accuſtomed care; if ſhe reap the praiſe thereof, the profit will be yours, and yet ſhe will be a gainer too, for this will be the means to increaſe the number of her Scholars. Mrs. *F. G*'s. marriage is no news to me, wiſhing her all happineſs in her choice, and that her fortune may be anſwerable to her inconparable virtues; but for your good wiſhes to me in the like nature, (though I am thankful to you

or

for them, yet) I ſhould not be diſpleaſed, if you did forbear to utter them, for if good Husbands are Miracles, why ſhould I afflict my ſelf with the vain expectation of them, ſince Miracles are ceaſed? I can beſt content my ſelf with my preſent condition, having thereby a greater liberty to expreſs my ſelf to be,

Your paſſionate and moſt obliged
Friend and Servant,
S. L.

To a Kinſwoman diſcourſing about Faſhions.

Beloved Couſin,

I Thank you for your Papers, and the trouble of that ſpruce inventory you ſent me, which I deſired more out of curioſity than any intention of conformity thereunto; for indeed the vanity was ſufficient to ſatiate an ordinary appetite; and beſides, mine is no way greedy of ſuch idle kickſhaws. I find fault with moſt of theſe Modes, not for their levity only but brevity alſo, eſpecially ſuch as are far-fetcht for a fortnights wearings, and leaves not a good Huſwife a relique worth the keeping. I have learned in a great manner, *That the faſhion of the world paſſeth away*, and therefore I cannot think it but a piece of great imprudence, to ſpend ſo much induſtry upon a frail and periſhing object; yet I am not againſt ſuch natural or native decencies, which may difference perſons, and bring not an unprofitable

ſitable expence upon their finery; no more than I diſcommend a ſumptuous Feaſt, when I cenſure one that is ridiculous; for I know not what ſecret power of blandiſhment there is in an handſome ornament, even to court beauty it ſelf; and therefore it muſt be more advantagious to thoſe, whoſe ſmall imperfections it conceals. But of all incongruities, deformity and the faſhion, I take to be the ugglieſt: you know how indifferently I am concern'd in theſe caſes, and therefore will eaſily pardon this humour of

Your moſt humble Servant.

A Letter from one Lady to another, condemning Artificial-beauty.

Madam,

YOU are ſo abſolute in the endowments of your mind and perfections of body, that I cannot but honour you; having formerly experienced your love to me particularly, and the greatneſs of your Wit to all; I hope you will excuſe this rudeneſs if I deſire your opinion concerning borrowed beauty from art; and whether it may be lawfully uſed by ſuch as profeſs Religion and a good Conſcience? I muſt confeſs my own judgment is much unſetled; nevertheleſs, I have been informed by many learned and godly men, that it is a great ſin, and undoubtedly inconſiſtent with a Chriſtian, and a good Conſcience. I do find that waſhing and painting is condemned in holy Writ, as the

practiſe

practice of looſe licentious and laſcivious Women; who with the deforming of their Souls, and polluting their Conſciences, do uſe the Art for embelliſhing their Countenances. The new Teſtament affirms we cannot make one hair of our head white or black; and if we have neither the liberty, nor are to aſſume the power to alter the complexion of our hairs, then much leſs the complexion of our Cheeks and Faces. It argueth, beſides, ingratitude to the Almighty, when we are not content with what He hath made; and the higheſt preſumption in thinking or daring to mend it. St. *Paul*, and St. *Peter* preſcribed how Women ſhould be clad, that is, with modeſty, ſhamefaſtneſs and ſobriety, and not with gorgeous apparel, or with braided Hair, Gold or Pearls; and if theſe things were forbidden, how much more is waſhing or painting the Face, which is ſuitable (ſome think) to none but light ſpirits, ſuch who are not yet redeemed from the vanity of their converſation. So that this Artificial beauty may appear to be divinely forbidden as an enemy to Truth, which needeth none but its own native complexion; and is ſo far from being beholding to Art for any addition to enliven her colour, or to put a bluſh upon it, that ſhe converteth even Deformities and Decays into Advantages and Perfections. Beſides, that this adding of colour and complexion proceeds from Pride, is without controverſie; and ſhould it not reflect on wantonneſs, yet it doth on arrogance to borrow, and then challenge that beauty to be ours, which is not but by an adventitious wealth. Moreover this ſelf-conceit is an enemy to

humiliy

humilityand grace,and would degrees over-top all virtue. And now grant it were neither scandalously sinful, nor absolutely unlawful, yet the offence it giveth to the true and strict Professors of Piety is a sufficient argument, that it ought not to be practised. Although many things may be permitted in themselves, yet they become evil and are to be forborn,when others are offended at them. Neither is this all; for the very name of a painted face is enough to destroy the reputation of her that useth it, and exposeth her to all manner of reproaches. We are taught to follow things of a good report, that we may not only be good but that in all things we may preserve the reputation of a good name. If the light of Scriptures were not so clear & full against all artificial beauty, yet the light of Nature doth seem to discover an uncomelinesse therein. There is none but may conclude, if God threatens to punish strange apparel, he will not spare to punish strange faces.

Madam, pardon the tediousnesse of my Letter, which I have extended almost to the length of a Treatise; I was the more large, because I would be the more fully satisfied in your answer,which in a labouring-expectation I attend; if your Ladiship will deign me this favour, you will infinitely oblige her, who is

Madam,
Your most humble and
affectionate Servant.

The

The Answer of an ingenious Lady.

Madam,

YOU have been pleas'd to impose a great task upon me, which I am resolved to discharge, not so much to shew any wit or knowledg in my self, as your power over me, by my obedience to your commands; what I shall say on this subject in the defence thereof, I shall be obliged thereunto by the rules of Reason, and not the liberty of practice. I cannot deny but that several reverend and learned persons are of a judgment opposite to mine, which have prevailed on the credulity of many young Ladies, and did at first upon my own, until I began to examine the grounds of their opinions, and to value more the weight of their reasons than the gravity and number of their persons. I do not find that these persons can produce out of Scripture any reasons of force which expresly forbid the using any Art in the imbellishing the Countenance: The opinions of men are not of any power to charge the Soul with sin in things of outward use and custom, neither in this particular are the Divines themselves all of one mind; for I know many excellent persons, who wisely forbear to condemn the use of these things as sin, that are innocently helpful to the beauties of modest women; for indeed they are as far from sin, or not from sin, as the minds of those that use them are disposed either to a modest decency, or to pride and vanity. Now where it is objected, that *Jezabel* was devoured by Dogs, because she painted

painted her eyes; if your Ladiſhip be pleaſed to look again on the Hiſtory, you ſhall find that the painting of her face or eyes was thirteen or fourteen years before the Prophet *Eliſha* preſaged her ruin; and it was no more a cauſe of her dreadful death than the dreſſing her head, or her looking out at the Window, which was at one and the ſame time, and one of them as innocent as the other. If all that *Jezabel* did is to be avoided as a ſin, we may not call a ſolemn Aſſembly, or keep a Faſt, becauſe ſhe did ſo, as appeareth by the ſame Hiſtory: We may not embrace or kiſs a friend, becauſe *Joab* did ſo when he killed *Abner*; and *Judas*, when he betray'd his Maſter. And as for *Herodias* dancing, which was the cauſe of *John Baptiſts* death, you ſhall find in the Goſpel that ſhe danced alone, which is allowed by our auſtereſt Divines, and by the preciſe Matrons in the education of their Children. She danced not with *Herod*, but before him; and it was not the decent motion of her feet, but the diſorderly motions of her heart, and the perverſneſs of her ſpirit to the Doctrine of St. *John*, that was the cauſe of his murther. And as for thoſe places in the Prophets, from whence ſcrupulous and cenſorious perſons do infer that the painting of the face is a ſin; we may truly anſwer, it is not therefore unlawful becauſe we find it there ſometimes condemned as unreaſonable; or becauſe vain and looſe Women do practiſe it, therefore the modeſt muſt altogether diſclaim it. Believe me, Madam, in the whole Scripture there is not any Moral command to be found that doth expreſly forbid this artificial adorning

the face. We may read that Queen *Esther* made use of sweet perfumes, of gorgeous habiliments, and beautiful colours; nay, whatsoever was then in fashion, the more to attract the eyes and affections of the King unto her; and this was in her so far from a sin, that it had been almost a sin in her not to have done it. We find that *Rebeccah* almost in the infancy of the world, received ornaments for her hands, her neck and ears; and certainly she thought it no disparagement to her modesty or her piety to wear them. Neither is it any new invention for Ladies to use Artificial helps for the advancement of their beauties; it is as general as ancient, and there is no Nation but doth practise it without any reproach of vanity or pride. And although in this Nation a commendable discretion is used in powdering, curling, and gumming the hair, and quickning the complexion; yet in forreign parts it is every-where frequently done, and as freely owned. It is strange methinks that supplies should be allowed of for bodily defects and deformities; the Shoo-maker is imployed and commended for making the body higher; and the Taylor for making it straighter; and must we account it a sin or scandal to advance the beauty of the face? Much more might be alledged to prove the truth hereof, but I have been already too tedious, and have punished your expectation with the length of my Letter, which notwithstanding the innocence of the subject, is a sin or fault in her, who i,

Madam,

Your most devoted Servant, &c.

A

A Lady to her Daughter, perſwading her from wearing Spots and Black-patches in her face.

Daughter,

THE indulgent care of a loving Mother makes me keep my eye continually on you; it hath been my great comfort hitherto in that you have ſeem'd a profeſt enemy againſt the vices of this preſent age; but now it is no ſmall grief to me that I hear you are too much addicted to its faſhions; and that lately you have been ſeen with thoſe deformities which are commonly called Black-patches. A faſhion till of late never practiced by any, nor your half-Moons uſed in the *Turkiſh* Seraglio; no nor ever read of in all the Hiſtories of the vanities of Women. It appeareth ſtrange to me, that young Gentlewomen ſhould loſe their reaſon with their modeſty, and think that they add to their beauty by ſubſtracting from it. I muſt deal plainly with you, I am afraid that the black Oath of God-damn-me in the mouth of a Ranter, and the Black-patch in the face of a Gentlewoman, are near of kin one to another. I ſhall therefore aſſume the freedom of power which is due unto me, and command you to wear them no more till I am better ſatisfied in their decency or lawfulneſs; thus not doubting of your obedience, I commit you with my bleſſing to the bleſſed Protection of the God of all bleſſings, and reſt

Your tenderly loving and careful Mother,

M. N.

The Answer of a dutiful Daughter.

Madam,

IT is as well Religion as Duty in me, To render you all obſervances, which I ſhall make my delight as well as employment. My greateſt bleſſing is the continuance of your love, which obligeth me to encreaſe my thankfulneſs as well as my obedience. I perceive ſome cenſorious tongue hath been too buſie with my face, and hath endeavoured to throw dirt on it, becauſe it hath been lately ſpotted in the faſhion; a faſhion that hath as much innocence to plead for its excuſe, as cuſtom for its authority. *Venus* the Goddeſs of beauty was born with a *Motticella*, or natural beauty-ſpot, as if Nature had ſet forth a pattern for Art to imitate. You may ſee every day ſome little clouds over the face of the Sun, yet he is not aſhamed of his attraction; nay, ſome of late with an Optick-glaſs have diſcovered ſome *maculæ* or ſpots in the very face of the Sun, yet they are not attributed as his deformities. The Moon when ſhe is at Full and ſhining in her greateſt luſtre, hath in her face ſome remarkable ſpots, and herein is placed her chiefeſt glory; as being in every thing inconſtant but in this. When I put on my Mask, which is no more nor better than one great patch, you do commend me for it; and will you be diſpleaſed with me for wearing a few black patches? which if they are cut into Stars, do repreſent unto me whither I would go; or if into little worms, whither I muſt go; the one of them teſtifying in me the ſenſe of my unworthineſs

worthineſs to increaſe my humility, and the other the height of my meditations to advance my affections. It is the unhappineſs of the moſt harmleſs things, to be ſubject to the greateſt miſconſtruction; and on the ſame ſubject from whence others draw their ſuſpitions of curioſity to accuſe our pride, we derive the greateſt arguments of diſcipline and inſtruction to defend our innocence; neither is the ignorance of antiquity in relation to them, any argument of weight to condemn their novelty; for the Black-bags on the head are not much older than the Black-ſpots on the face, and much leſs may be ſaid for them, only they have had the good luck in the City not to meet with contradiction, although in the Country they are much cavil'd at, unleſs worn by Gentlewomen of eminent note and quality. Nevertheleſs, according to the obligation of my duty, to give you in all things ſatisfaction, I am determined to wear them no more; not that I find any ſuch vanity in them, but that by the fruits of my obedience, you may perceive what an abſolute power your commands have over her, who is

Madam,
Your moſt humble and moſt obedient Daughter,
S. N.

Love proteſted, with its Repulſe.

Madam,

IT hath pleaſed Heaven you ſhould have the ſole command of my affections, with which I am joyfully content, and ſtand diſpoſed to obey you in every thing, when you ſhall be pleaſed to count me worthy of your ſervice. Enjoying you I muſt account my ſelf the happieſt man in the world; but being deprived of you I ſhall not only live, but die miſerably; either then reward him who adores you, or chaſtiſe him who idolizeth you. Yet muſt I confeſs all my good to proceed from you, and that all the evil I can endure muſt come from your diſdain; however hoping that you will commiſerate my languiſhing condition, I ſhall greedily ſubſcribe my ſelf,

Intirely Yours, &c.

The Anſwer.

SIR,

IF it hath pleas'd Heaven you ſhould love me, you cannot blame me though you ſuffer by it; ſhould I accept the tenders of affection from all ſuch amorous pretenders, I might be married to a whole Troop, and make my ſelf a legal Proſtitute. My inclinations lean not your way; wherefore give me leave to tell you, That you would do better to beſtow your affections on ſome Lady who hath more need of a Servant than

than I have. And if you think your affection ought not to go unrewarded, receive the perſwaſions which I give you, never to trouble me more, leſt you run a worſe hazard by perſevering in your intentions. Be adviſed by her who is

Your faithful Monitor and humble Servant, &c.

I ſhall ſwell this Volume into too great a bulk, ſhould I give you patterns of Letters for all occaſions; let what I have here ſet down ſuffice, referring you for your better information and inſtruction to the incomparable Letters of Monſieur *Voiture*, tranſlated into *Engliſh*; Mr. *Howel*, and Mr. *Lovedays* ingenious Letters, with many more; every Bookſellers-ſhop affording great plenty. And now to conclude, pray accept of theſe ingenious Dialogues, which will tend as well to your further inſtruction, as recreation.

Pleaſant Diſcourſes and witty Dialogues between Males and Females, as well gentiliz'd by Birth as accompliſht by generous Education.

The Reſolute Lover: A Paſtoral Dialogue.

Amyntas.

STay, deareſt, ſtay.

Amarillis, Shepherd, why do you thus follow me?

Amynt. I needs muſt follow, Sweeteſt, for you have my heart.

Amar. Who, I! prithee tell me where it is, and how I ſhall reſtore it?

Amynt. It hangs upon your eyes; but being there ſcorched with diſdain, and dazled with their luſter, it flies for eaſe unto your roſie lips; but being repulſed thence with harſh denials, it hovers ſtill about you, hoping to reſt it ſelf within your breaſt; but all its endeavours have been fruitleſs, for your hard heart would not give it entertainment.

Amar. Well, if my heart be ſo hard as you would make it, I rejoice in my ſafety, it being then ſtrong enough to be a fence to my honour.

Amynt. You make a fence in vain to guard the Sheep where no Wolf ever came.

Amar. O but my fears, *Amyntas!* How ſhall I cheriſh the man that would undo my Chaſtity?

Amynt.

Amynt. Then cheriſh me, who never attempted any thing to caſt a ſpot on that white innocence to which I am a moſt religious Votary.

Amar. And canſt thou love, and yet be chaſte in thy deſires?

Amynt. Yes, faireſt, I could be content to love and have our ſouls united, though we are not conjoined in our perſons.

Amar. Let me contain thee then within mine arms; the force of greateſt winds that ſhake, nay root up the aged Oak, ſhall not divide us.

Amynt. My joys do overflow! my happpineſs is too great to ſurvive the enjoyment: O let me vent my grateful heart, or elſe it burſts! Here, here's a ſpreading *Poplar*, under whoſe cooler ſhade thou ſhalt ſeal thy promiſe *Amaryllis.*

Amar. 'Tis done, not to be repented of; and now methinks I here could ſtay, my dear *Amyntas*, till death moved his cold dart, and beckned us to follow him to the lower ſhades; and by his angry power, make theſe my warm embraces cold.

Amynt. May we never, never part,
That thy delight I may prolong,
Dear *Amarillis* hear this Song.

1. *Come my ſweet, whilſt every ſtrain*
Calls our Souls into the ear,
Where thy greedy liſtnings fain
Would run into the ſound they hear,
Leſt in deſire.
To fill the Quire,
Themſelves they tye
To harmony.
Let's kiſs and call them back again.

2. Now

2. *Now let us orderly convey.*
Our Souls into each others Breaſt,
Where interchanged let them ſtay,
Slumbering in a melting reſt.
Then with new fire
Let them retire
And ſtill preſent
Sweet freſh content;
Youthful as the early day.
3. *Then let us a tumult make,*
Shuffling ſo our Souls, that we,
Careleſs who did give or take,
May not know in whom they be:
Then let each ſmother
And ſtifle the other,
Till we expire
In gentle fire;
Scorning the forgetful Lake.

Addreſſes of Love and Service, from Erotus *to* Aurelia.

Erot. MAdam, invited, or rather forced, by the juſt commendations which *Englands* Metropolis and other famed places attribute to your merits, I here proſtrate my reſpects and ſervice, which I ſhall deſire you to eſteem obedient to your will, until the time of my perſerverance manifeſt them to be conſtant and faithful.

Aurel.

Aurel. Sir, report is commonly a Lyar, and now proves more favourable to me than truth; you know I am flatter'd, and you add thereunto by presenting feigned love and service to the honour of this imaginary merit.

Erot. Madam, you seem ingrateful to over-kind and indulgent Nature, in wronging that incomparable beauty she hath prodigally bestow'd upon you, which is so Paramount, it can produce no other effects but fervent desires, and passionate endeavours to serve you.

Aurel. Sir, your Rheorick may work Miracles, but it can never alter my belief.

Erot. Then, Madam, I see there nothing remains but my future obedience and affection, which must condemn your misbelief, and authorize this truth.

Aurel. Such expressions float commonly on the streams of this Ages affection, which usually produce nothing but Artifice, although they pretend to the greatest service.

Erot. I know it is ordinary for some to confirm Promises with Oaths, when at that instant they ne're intended to perform them; but that which will infuse a belief that I follow not the common custom of the times, is and will be the sincerity of my love, and constancy of my service.

Aurel. Sir, your enterprise will not be worth your pains; and should you obtain your desire, I know not how you will bear with the loss of being cheated in your hopes.

Erot. However, Madam, my resolution is fixt; and although you should make the end of it unfortunate or successless, yet it shall be the glory

of

of my courage that I fell from high attempts.

Aurel. Seeing you thus ground your hope o n misfortune, hope can no way harm you; for if it deceive you, it makes you notwithstanding happy.

Erot. May I be so happy!

Aurel. I shall never advise a soul of your generosity to rest upon such a design, the resolution being so mean that it must needs be followed with sorrow and repentance.

Erot. My encouragement will be the gaining of as much honour in the enterprize as difficulty in the worthy atchieving.

Aurel. If you made but half the proofs of these many proffers of service, you would be famous throughout the whole Empire of Love.

Erot. Madam, have patience to see the guidance of my love by the light of that fire your fair self hath kindled, which when your Luminaries are by death extinct, shall never be extinguished.

A merry Dialogue between an ingenious Gentlewoman and a Poetaster or Rimer.

Poet. MAdam, I'm come to tell you I have writ;
Your praise & glory wrapt up in my wit
Then pray accept and grace it with a smile,
Your humble servant I my self shall stile.

Gent. After she had read his Verses, thus she speaks; Now prithee tell me, are these lines of your own composition?

Poet. They are indeed, Madam.

Gent. Now beshrew me if I did not think so; the conceits are as poor as thy habit, and the whole matter like thy self, hunger-starved; prithee leave off

off riming, and beg ſome other way, in the ancient manner of ſuch who haunt *Moreſields* on Sundays; if thou hadſt but a ſore leg or arm, with a Partner, the ſtructure of whoſe body is built on timber, (in plain *Engliſh*) a wooden-leg; thou thou wouldſt thrive on't.

Poet. Accept pray Madam, what I here have writ: Pay firſt your Poet, and then ſhew your wit.

Gent. Then I ſee you are a Mercenary Scribler: Come tell me truly, how many have you preſented with this *Encomium* with no other alteration than the name; I dare lay my life an hundred; your Verſes are great Travellers; and yet I dare engage my life they have never been as far as *Parnaſſus*; but there is not a Gentlemans houſe in the whole Kingdom in which they have not been converſant, and yet I wonder how they came to have ſuch univerſal entertainment: as for my own part, I muſt confeſs plainly they are too louſie and beggarly to lodg underneath my roof; they will infect my Foot-men.

Poet. If theſe do not like you, Lady, fair and bright; Here's more I do preſent unto your ſight.

Gent. Did you make them your ſelf?

Poet. Did I not? what a queſtion is that? how do you think I ſhould come by them, unleſs I bought them? Some I know can buy Verſes cheaper than they can make them; but I am no Sales-man in one reſpect, though in another I may be ſaid to be ſo; Sales-men uſe to have Clothes in their ſhop which Taylors make, and yet they own the work.

Gent. I marry, Sir, theſe ſavour of raptures and Poetical fancies!

Poet.

Poet. Do you ſmell them, Madam? I hope they do not offend your Ladiſhips noſe.

Gent. But hold Sir, how comes this about? here is one Verſe is running a race with another, and hath the ſtart of him, three feet at leaſt?

Poet. I did it on purpoſe to ſee which would run faſteſt, or in imitation of a Hare, who is ſwifter of foot than a Dog, and therefore is commonly before-hand with him.

Gent. I, but Sir, here his another hath ran too much, hath prickt his foot, and halts down right.

Poet. Why, look you, there lyes the conceit, my invention is rare by way of imitation; lame halting Verſes are commendable, or *Magnum Jovis incrementum* had never been writ; here lyeth the greateſt art, and herein I expreſs no ſmall courage, making my enemies come home ſhort by a leg; and to tell you truly, I am a ſow'r Satyriſt (*alias*) an *Jambographer*.

Gent. In the name of goodneſs, what was that you mumbled! I hope you are no Conjurer; there's a word with all my heart!

Poet. Why, this it is to be ignorant; or as we *Latins* ſay, *Ars nullum habet inimicum niſi ignorantem*; it is my pride and glory that I ſpeak beyond the reach of Phlegmatick feminine capacity; but I will condeſcend ſo low as to explain this ſignificant word of my own compoſition, *Jambographer*; in the firſt place, know it is partly *Greek*, and partly I know not what, but the ſignification in ſhort, is a keen and ſharp Verſifier, whoſe lines prick worſe than *Spaniſh* Needles or in ſhort, you may hang your ſelf in a pair o' them.

Gent.

Gent. I thank you, Sir, for your good advice; but if you and your lines are such dangerous company, pray let me have no more of their society; and so farewell.

Poet. Nay, one word more; I cannot only hang with *Jambicks*, but I can fetch blood with *Asclepiads*; cudgel and bastinado with *Sapphicks*, and whip to death with *Phaleuciums*.

Gent. Pray practice, Sir, first on your self; 'tis no matter which of them you take to free the world of such an insufferable burthen. Adieu.

A form of Discourse at a casual meeting between Silvester *and* Sylvia.

Silvest. MAdam, I see your inclinations to virtue so powerful, that you are ever restless but when you are in the society of such who make the greatest proof thereof.

Sylvia. Sir, your judgment concerning the company is most true; for there cannot be more accomplished persons, nor any honester content found in any society whatever: but your courtesie exceeds in attributing praises to her who least deserves them, and comparatively to the rest, hath no considerable perfection.

Silvest. Your modesty and humility (which is the crown of your excellencies) makes you speak disadvantagiously of your self, which I must not connive at, lest I run into an unpardonable errour; and I should look upon my self as most unworthy to look upon so fair an object, and not to admire its perfections, the lustre whereof

can

can never be eclipſed by your undervaluings.

Sylvia. Sir, the higher you ſtrain your eloquence, the more reaſon I have to ſhun thoſe Elogies whereof you are as liberal towards me, as Heaven is ſparing to me of thoſe gifts you ſo much commend; wherefore pray deſiſt, and in this company ſelect ſome better ſubject to exerciſe your wit and language on.

A method of Courtſhip on fair and honourable terms.

Inamorato. Luſippe.

Inam. I Shall ever account this, Madam, the happieſt day I ever had in all the courſe of my life, which hath given me the honour and ſatisfaction of your acquaintance.

Luſip. Sir, if I knew ought in me worthy your merit, I ſhould readily imploy it in your ſervice; but being fully ſenſible of my imperfections and weakneſs, I believe the knowledg of me will yield you leſs happineſs than you imagine.

Inam. Madam, I wonder you ſhould wrong ſo much perfection.

Luſip. I wrong not any thing in my poſſeſſion, but it is your courteſie and rhetorick that would willingly excuſe my defects, to make your own ſufficiency to appear ſo much the more.

Inam. Pardon me, Madam, it is the charming power of your virtues and merits, which oblige me not only to honour and ſerve you, but alſo to deſire ſome part and intereſt in your affections.

Luſip. Sir, whatſoever a Maid with honour may

may do, you may request of me; I should be as void of judgment as defective in beauty, did I not respect your quality, admire your virtues, and wish you a happiness equal to your demerit.

Inam. Madam, I assure you, my affections are real, and I hope sincerity doth wait on your good wishes; but if you will extend your favour, I cannot but be the happiest of all men.

Lusip. Sir, as I cannot perswade my self you will fix your affection on a person so little deserving; so I wish with all my heart your happy Stars may guide you to a Match that may become your worth.

Inam. Do not entertain so palpable a mistake: I have proposed to my self an unfeigned resolution to honour and serve you to my uttermost endeavour; and your refusal cannot lessen my affection; suffer me then to bear the honourable title of your servant.

Lusip. Sir, I have absolutely render'd my self up to the disposal of my dear Parents, consult them; if you prevail on their consent, you shall not doubt the conquest of my affection.

Inam. You oblige me infinitely, and I must thank you as heartily; I will not rest a minute till I know my sentence of life or death, which consists in the refusal of my love, or its acceptance.

An impertinent and lying Travellers Diſcourſe with his witty and Jocoſe Miſtreſs.

Erraticus. Conſtantia.

Errat. MAdam, your Seat is ſo incomparable, that I have not ſeen a better in all my Travels.

Conſtant. It ſeems then you are a Traveller.

Errat. I am no leſs: Did you never travel, Lady?

Conſtant. I hope, Sir, you do not take me for a Lady-errant; however, Sir, I ſhall acknowledg I have travel'd through the Univerſe, and yet was never out of my own Country.

Errat. Hey day! how can that be?

Conſtant. I pity your want of apprehenſion; why, Sir, this is no ſuch notorious contradiction, if you conſider that the Coſmographers of theſe latter times have taught us in their Books to ſurround the world, and yet never ſtir a foot; I have read of ſome Countries.

Errat. And you may hear talk of many wonderful paſſages; but piſh, talk is but talk; give me the man hath meaſur'd thoſe Countries you have heard talk of; and can readily recount you the names of all the petty Towns as well as Cities in a whole Kingdom.

Conſtant. You have ſeen many Cities abroad, I pray what think you of *London?*

Errat. London! ha, ha, ha, like a Cock-boat to the *Royal-Soveraign*, comparatively to Cities I have ſeen.

Conſtant. I pray name one, Sir.

Errat.

Errat. Why, Madam, I took shipping in the *Downs*, and had no sooner arriv'd to the height of the *Cape of Good-hope*, but passing by the *Guimanians*, *Hungarians* and *Sclavonians*, I came to *Vienna*, a pretty Village, and for scituation much like *Hamsted*, its distance is about seven leagues from *Civil*, from whence we are stor'd with Oranges.

Constant. Sir, I have read that *Vienna* is in *Germany*, and *Civil* in *Spain*.

Errat. Pish, what care I for reading; however as you say, I cannot but acknowledg the people in *Spain* are as much or more Civil than any other; but if *Civil* be not in *Germany*, then I was neither in *Civil* nor *Vienna* in my life; I have been in *Paris* too, and do know the founder thereof.

Constant. Pray, Sir, inform my curiosity with the name of the Founder.

Errat. His name was *Parisius* the son of *Palmerin* of *England*, and hence the City was called *Paris*; some would have it called *Lutetia*, because the women are so well skill'd in an instrument called a Lute.

Constant. Good Sir, proceed; what observations did you make whilst you were in that famous City?

Errat. In the first place there is a famous University called *Pontneufe*, whose Students ply their business very notably; studying most part of the night, and are such notable disputants, they confute all that come that way after nine at night.

Here are excellent Comedians, the Women are

the best, who act their parts notably, and take great pains to do things to the life. In the Summer-time Foot-boys and Lacquys do here swarm as flyes in *August*; and that season is so sultry-hot, that the fiery heat continues with the people all the Winter following.

Riding one day in the street, a dust arose so thick and great that I lost my way; that way I rid, the wind drove the dust, and did not leave me till I was within a league of *Naples*, and then I found where I was.

Constant. What a loss had *England* sustain'd had you never been found!

Errat. Entring this City I found the people all clad in silk, too soft and effeminate for me to converse withal. From hence I went to *Florence*, from whence we borrow the art of making Custards, which are therefore called *Florentines*. From hence I went to *Milan*, famous for Haberdashers, from thence called in *London* Millaners. Thence to *Padua*, hence come our Padding or Stroling Doctors, vulgarly called Mountebanks.

Constant. You report wonders! go on, Sir.

Errat. Of all the Champane Countries in the world, *Venice* for my money. What lofty Mountains and pleasant Valleys! what spacious Downs for the merry hunt! Oh how I have made the Woods ring there with the Dukes dogs! And now I talk of him, I had never left the place had it not been for the excessive love of his chief Concubine towards me; who being discovered stealing the *Piezza* to carry with her in her journey with me for *England*, was secur'd, and I forc'd to fly for't.

Constant.

Constant. Is't possible?

Errat. I took poste from thence to *Genoa*, from thence to *Madrid*, and so to *Leyden*.

Constant. Excellent; and how were you entertain'd by the *Dutch*?

Errat. We were drunk together every day; but I'le say this for them, the Devil's but a Dunce to them, when they are in their drink. The last thing I heard there, was a design to charm the *Indies*, and bring it to *Amsterdam* in Butter-Firkins. Had I staid longer in *Holland*, I should have dyed on a surfeit of Bore; but I washt it down with a Fox at *Flushing*; here I met with a bucksome Froe, with whom I went to *Middleburgh*, and left her as drunk as a Bitch at *Rotterdam*; and so taking shipping, from thence I landed at *Trigstairs*.

Constant. Well, Sir, I see the difference between you and truth is so great, that there cannot be expected a reconcilement; wherefore I shall leave you.

A Gentleman accidentally hapning into a room where a Company of Ladies were well known to him.

Gent. YOur pardon, Ladies; let not my coming interrupt your Discourse, but rather give me the freedom that I may participate in the satisfaction.

Ladies. Our discourse is of no great concernment; we can take some other time to continue it, that we may now give way to yours, which we doubt not will prove every whit, if not more agreeable.

Gent. My invention, Ladies, cannot want a ſubject for Diſcourſe, where the company ſo overflows with wit and ingenuity; but my tongue will want expreſſions to anſwer your Critical expectations.

Ladies. Sir, we acknowledg no ſuch thing in our ſelves, and therefore let not that we pray be the ſubject of your eloquence, leſt we ſuſpect you intend to laugh at us.

Gent. Ladies, you muſt ſuffer me, notwithſtanding all this, that though modeſty interdicts you the acknowledging a truth, yet the reſpect I bear to Ladies, commands me not only to acknowledg it, but alſo to divulge and maintain it.

Ladies. We confeſs, Sir, the frailty and weakneſs of our Sex requires ſome ſupport; and for my own part, I cannot look upon any perſon ſo worthy as your ſelf to be our Champion.

Gent. What power I have to vindicate your perſon, is derivative from your virtues; and were I ſo feeble, that the ſupporters of my body were no longer able to ſupport that burthen; yet one propitious glance of any of your eyes, would dart heat and vigor through my whole body, and ſo my feet would be enabled to run in your ſervice.

Ladies. Have a care, Sir, you do not ſtrain your invention above the reach of an Hyperbole; but fore your fancy to the meanneſs of our capacity; if you cannot perform it at preſent, we will give you time.

Gent. Ladies, I am fearful my company may be troubleſome, or interrupt you from more agreeable converſation, wherefore *your Servant*, Ladies.

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